Maharaj Saheb, Huzur Maharaj wished Babuji Maharaj to commence the English translation of Sar Updesh Radhasoami. However, in His letter of 21-11-1889, He wrote that there was no hurry; it might be done at leisure. But Babuji Maharaj had already taken up the work in right earnest and soon submitted the first instalment of translation, the receipt of which Huzur Maharaj acknowledged in His letter of 27-11-1889 addressed to Maharaj Saheb. In His next letter of 8-12-1889 Huzur Maharaj asked Babuji Maharaj to postpone translating the remainder of the book. By that time, Babuji Maharaj had already translated forty paragraphs and submitted the same to Huzur Maharaj. Subsequently, Huzur Maharaj decided to write a separate book in English ; and the translation of Sar Updesh was given up. The translation made by Babuji Maharaj is not now traceable.

It is an occasion of profound thankfulness to Radhasoami Dayal that the sewa of translation which was entrusted to Babuji Maharaj eighty years ago, has now been taken from this lowliest slave.

He that of greatest works is finisher,
Oft does them by the weakest minister.

Verily, it is a grand occasion. "Sar Updesh" will be followed, at quick intervals, by "Niyamawali", "Prem Bani Radhasoami" and "Sar Bachan Radhasoami (Poetry)" Part I and II.

When Babuji Maharaj was present in the bodily form, I prepared nine books and offered them as Bhent to Him. During this interregnum period of twenty years, I have brought out fiftyone books, making the total of sixty books ; and I am running in the sixtieth year of my life. When the next Sant Sat Guru chooses to manifest Himself, I will offer these

fiftyone books also as Bhent. Because of my putting on abnormally high blood pressure, my publication activity comes to a stop with these sixty books.

One volume of Bachan Maharaj Saheb and five volumes of Bachan Babuji Maharaj remain to be translated into English. I often feel pained in the innermost recesses of my heart that I could not translate these important books. If I were in normal and good health, I would have finished the job in six years. But the abnormally high blood pressure throws cold water on my ambition. However, my third son Bimal Das, who has recently been to Bombay for a pair of surgical boots, may take up the work, if it be the sublime Mauj of the Supreme Father Radhasoami Dayal.

With hearty Radhasoami to you and yours,

Yours affectionately,

S.D. Maheshwari

To

Sri N. K. Patel,
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Bombay - 4

MAHARAJ SAHEB

SAR UPDESH

SAR UPDESH RADHASOAMI

(GIST OF RADHASOAMI TEACHINGS)

by

Param Purush Puran Dhani

HUZUR MAHARAJ

Translated by

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Sar Updesh Radhasoami

(GIST OF RADHASOAMI TEACHINGS)

(1) In this world, everyone is toiling hard for pleasures of mind and senses. For securing them he has to take great pains. Once the pleasures are secured, he has to face difficulties and troubles in retaining them. And, if by chance, he is deprived of them or loses the capacity to enjoy them, he is all the more distressed.

(2) If one succeeds in securing the pleasures of mind and senses in full measure, even then one is not contented and satisfied. One desires more and more of them. And where there is desire, there is surely sorrow to a greater or lesser degree.

(3) This shows that the pleasures of the world are dependent on others and are subject to decay. There is trouble in securing them, in maintaining them, in enjoying them and in losing them. Now a thoughtful person should decide whether it is proper to work for true and independent joy and happiness or to waste time and energy in the acquisition of pleasures which are short-lived and pain-imparting.

(4) It is known to all that life is short; Jiva enters the body and leaves it. It is, therefore, necessary to enquire from where Jiva comes and where he goes.

(5) According to Sants, Jiva is an अंश ansha (emanation) from the Supreme Being Sat Purush Radhasoami, like the sun and its ray. In Sant Mat, Jiva (spirit or soul) is called Surat or Rooh.

(6) It is noticed that every thing in this world is the result of man's ingenuity. Of course, the seed and matter are present in Nature. It proves that this अंश ansha or सुरत Surat (spirit) is possessed of great power and potentiality. It has all intelligence and understanding. It is because of Surat that all beings are endowed with life.

(7) All pleasures of the world are due to the spirit, which is present in all things to a greater or lesser extent. There can be no enjoyment if the spirit current in the objects of pleasure and that in the animate being who enjoys the pleasure, do not meet.

(8) The taste of food is felt by tongue. But tongue is only an instrument, it ts not possessed of any power or faculty of taste. Until and unless the spirit current descends to the tongue, it cannot feel taste .Same is the case with all other senses.

When the spirit-current is present at an organ of sense, the pleasure pertaining to that sense organ is felt. It is not possible to enjoy any pleasure in the absence of the spirit-current.

(9) This shows that pleasure is inherent in Surat (spirit). The pleasure felt on account of contact with an object is due to the presence of the spirit-current or spirituality in that object also. There is some connection between the spirituality present in the object and the Surat. When an object of pleasure comes in contact with a sense organ, the current of Surat too flows down to that sense organ.

(10) We know that in the state of dream, all senses function, and we enjoy the pleasures pertaining to them , althogh the sense organs do not function, nor are there any objects of pleasures. This clearly proves that pleasures and enjoyments are really in Surat, and that all senses are endowed with its potentiality. External organs are mere instruments, just as a telescope is an instrument for seeing distant objects.

(11) From the state of dream, it is also clear that the connection of the sentient entity with the body is through the current of spirit and only in the state of wakefulness. For, pain in the body and worry do not affect the sentient entity in the state of dream.

When the sentient entity returns to the wakeful condition, the pain or grief is again felt. This shows that the connection of Surat or Rooh with the body and the world is maintained only in the wakeful state. In the state of dream, this connection is severed. The seat of Surat in the wakeful condition is different from that in dream. He, who, by practising Abhyás (of Surat Shabd Yoga) has acquired power of receding to the plane of dream at will, can at any time escape from physical pain and worries. Similarly, if he can withdraw his Surat to higher and still higher planes and regions, he can experience greater happiness. Thus he can easily be freed from pain and sorrow of the body and the world. In that state even the pain and pleasure experienced in dream will not be felt.

(12) The pleasures, for which man works all his life, are actually present in these currents of Surat, Surat being the store-house of all pleasures. If anybody, by practising Abhyás (of Surat Shabd Yoga) can gain access to the seat of Surat, he can get whatever joys and pleasures he wishes, very easily, in pure form, and of higher regions.

(13) When Surat, which is a ray, possesses so immense powers, how great and powerful should the Sun or Brahm be, through whom this ray has descended to the world and body. Sants have

revealed that this Brahm too is only a ray, of the real Sun called Sat Purush Radhasoami. The small reservoir, known as the Sun-Brahm is the lord of the three worlds or the regions of Kál. The real Sun or the Supreme Reservoir is the lord and master of innumerable Trilokís (groups of such three worlds) and of the entire Creation. He is the embodiment of love, bliss and joy. This Supreme Reservoir or the Region of this Real Sun is called Dayál Desh (purely spiritual division). There is not the least trace of Máyá (matter) there. On the other hand, in the three worlds, there is admixture of subtle and subtler or coarse and coarser Maya. The various forms of Maya are the various covers over Surat, and are called bodies.

(14) According to Sants, there are stages of the descent of Surat depending upon the purity and coarseness of Maya. These stages are called regions. There are covers over the Surat according to the grades in the purity or coarseness of Maya.

(15) Sants have divided the entire creation in three grand divisions. First is Dayal Desh, the region of pure spirit. Second is Kal Desh, the region of admixture of निज मन Nij Mana (pure mind) and सूक्ष्म माया Súksham Maya (subtle matter) with Surat (spirit). Third is Maya Desh, the region of admixture of impure mind and coarse Maya with spirit.

(16) This world of ours is in the third grand division. Because of greater number of covers, Surat is very feeble here. It has lost memory of its origin. Due to its engrossment in the pleasures and desires for worldly objects, it goes on descending to lower regions and stages day by day.

(17) He who is desirous of such bliss and joy as is independent, lasting and of higher order, should first collect and concentrate his diffused spirituality at the focus or seat of the spirit in accordance with the instructions of Sants. Thereafter he should raise his spirit to higher regions, catching hold of the Shabd or the current along which the spirit has descended in the body, to every limb or part thereof, and got entangled in them. This will enhance his understanding and power, and bliss and love in the Holy Feet of the Supreme Being, day by day. The pleasure, for which जीव Jíva works hard and roams about in the world like a mad man, will be obtained easily, if he performs Abhyás in the manner prescribed by Sants.

(18) This Abhyás is called Surat Shabd Yoga – the practice of taking Surat (spirit) to its real reservoir with the help of Shabd (sound). The current, referred to in the preceding paragraph, is the current of शब्द Shabd (sound), अमृत Amrit (nectar), प्रकाश Prakásh (light) and चैतन्य Chaitanya

(spirituality). This current has evolved creations after creations, halting at various stages in the course of its descent. The practice of catching hold of this current and proceeding along it to the Supreme Reservoir or Source is known as Surat Shabd Abhyas.

(19) Except Surat Shabd Yoga, there is no method of proceeding towards the निज घर Nij Ghar (Original Home) or Source. For, with the exception of the current of Shabd, all other currents, such as the current of प्राण Prán (breath), light, etc., have emanated from lower regions, and, on their return, they merge into their respective regions. These currents have mingled with Maya, i.e., with five elements and three qualities and their ramifications. These eight factors of the regions of Kal and Maya have originated at the point where admixture of Maya (with Surat) has begun.

(20) Except Sant Sat Guru or Sádh Guru or His Satsangí none can initiate anybody in Surat Shabd Yoga. Sant Sat Guru is He who has access to the highest region, namely, the region of Sat Purush Radhasoami. Sádh Guru is He who has access to the second grand division, namely, the region of Pár Brahm, and is practising the Abhyás for pushing further on. A Satsangí is he who, in accordance with the instructions of Sant Sat Guru or

Sádh Guru, is practising this Abhyás and is traversing the path day by day. He is applying himself to this Abhyás with a sincere and firm determination to reach the highest region one day by the grace of Sant Sat Guru.

(21) Yoga Shástra mentions six Chakras (ganglia). According to Sants, the seat of Surat is in the sixth Chakra which is the highest point of the body. The fifth Chakra is the seat of Átmá (soul) and the fourth of mind and desire. The rest of the three Chakras are the replica of the three higher ones. The practice of piercing these six Chakras one by one by drawing upwards the current of breath (Prán) is called Ashtáng Yoga or Pránáyám. The restraints and abstinences of this Abhyás (Pránáyám) are very difficult. Even in the olden times, very few people could perform it because it is beset with many risks. Without complete renunciation of the world and worldly pleasures, nobody can perform this Abhyás.

(22) Five Mudrás, promulgated by Yogís of old, are also difficult to some extent. These five Mudrás are (1) Cháchrí, (2) Bhoochrí, (3) Khechrí, (4) Agochrí and (5) Unmuní. In the first two Mudrás, the practice of sight is performed both externally and internally. In the third Mudra, the tongue is turned towards the palate. In the fourth

Mudrá, the practice of listening to internal Shabd (sound) is performed, and in the fifth the practice is of absorption in contemplation and meditation. In comparison with Pránáyám, the Abhyás of Mudrás is somewhat easy. But the region of the Supreme Being cannot be attained, because all these practices end within the region of Maya (matter). Moreover, without true and complete Vairág (renunciation) and Anurág (love) these practices cannot be performed. The Mahátmás (high souls) of yore prescribed many restraints and abstinences for attaining purification of mind by recitation of holy names, performance of penances, observance of rules of conduct, practice of हठ योग Hath Yoga, etc. Till complete purification had not been attained the Mahátmás would not initiate a novice in the practice of Mudrás or Pránáyám. This is the reason why all persons got stuck in the preliminaries only. They did not go beyond the stage of restraints and abstinences. But in these times, it is very difficult, nay impossible, to carry out even the prescribed restraints and abstinences.

(23) Now, the Supreme Being Sat Purush Radhasoami Dayal, seeing Jívas unhappy and infirm, has incarnated as Sant Sat Guru and has very graciously disclosed the real secrets of Nij Desh (purely spiritual region). For attaining this region, He taught the practice of Surat Shabd Yoga,

which can be performed without having recourse to Pránáyám. This Abhyás is so easy that it can be performed by a boy, young or old, whether male or female, householder or recluse, with a little renunciation, and without giving up family and avocation.

(24) Sants say that the six Chakras (ganglia) mentioned above are in Pind and are termed lower centres, wherein the admixture of Maya is very great. Seven heavenly stages or higher regions are above these six Chakras. In the lower three of these seven stages, Maya exists in a subtle form. The remaining four stages are of pure spirit, and are comprised in Dayal Desh.

(25) The starting point of the Abhyas of Sants is the sixth Chakra or Sahas-dal-kanwal. The Abhyas of the five lower centres is unnecessary, and has accordingly been discarded. Sahas-dal-kanwal is the goal or final stage of other religions, whereas it is the first stage and the point of commencement of journey in Sant Mat.

(26) He who is engrossed in the world and its objects will descend to lower creation in the cycle of eightyfour (transmigration). It is, therefore, proper and necessary for everybody, male or female, to make endeavours, as best as he or she can, to gain access to higher regions, by the practice of

Surat Shabd Yoga. He will thus go on slowly and gradually traversing the higher regions, and, day by day, his light, understanding, bliss and happiness will go on increasing. One day he will reach the Holy Feet of Sat Purush Radhasoami, and become absolutely free from time and decay, and birth and death, and will attain true redemption.

(27) The immortal state, referred to above, is termed true redemption. As long as Surat is encased in the covers of Maya it will remain in more or less darkness. The covers are the bodies, and they are always changing, that is to say, birth and death continue, whether at longer intervals or shorter ones, because the covers are made of Maya, and this Maya and its materials cannot always stay in the same condition. Therefore, till Surat is freed of all covers, that is to say, passing through the third and second divisions, it reaches Dayal Desh, which is purely spiritual, it will not be truely coverless or without body. Until then birth and death will continue to take place sooner or later, and Surat will not get दर्शन darshan of the Supreme Being, Sat Purush Radhasoami Dayal.

(28) The covers will be removed when Surat engenders love for the Holy Feet of Sat Purush Radhasoami, and weakens its attachment for the objects of pleasures which it enjoys through the

cover or body. This will be achieved gradually. That is to say, as Surat progresses in the Abhyas of Surat Shabd Yoga, it will get out of the region of Maya, rise to higher regions, receive bliss more and more and increase its longing and yearning. The desire for the world and its pleasures will automatically decrease.

(29) This is Radhasoami Faith and is comprised of four words :—गुरु Guru, नाम Nám, संग Sang and अनुराग Anurág. But there should be true Guru, true Nám, true Sang and true Love. It is only then that the task will be completed. These four terms are explained below.

TRUE GURU—True Guru means Sant Sat Guru or Sádh Guru, and if they are not available, then any of His special devotees, who may be engaged in the performance of Abhyas. One should get initiated in the Faith by any of these personalities. One should develop faith in the Supreme Being Radhasoami Dayal and begin practising Abhyas. One should nourish longing and yearning for meeting the Sant Sat Guru. He is omniscient and merciful, and, in His grace, He does accord His दर्शन darshan to a true devotee.

TRUE NÁM—It connotes Dhwanyátmak Nám or Shabd, which is resounding within everybody. The current of Nám or Shabd is the current of Surat or life, which imparts vitality to the entire body and its every part. Jíva (sentient entity) has descended along this current and has taken location in Pind Desh. At the time of death, the sentient entity recedes along this very current, and the body dies. He who performs the Abhyas of Shabd, will, by the grace of Radhasoami Dayal, pass through all the intervening stages or regions, and ultimately reach Nij Desh (Original Home), from where Shabd emanated in the beginning of the entire creation. There is, in fact, no difference between Shabd and its current or sound. But, as the current descended from the Origin or Source, it went on assuming covers or wrappers, i.e., admixture went on taking place. It may be observed that here in this world too, all functioning and existence are due to Shabd (sound). All activities are

being carried on by Surat and Shabd. One speaks, i.e., gives order, the other acts according to it. Shabd or sound is the manifestation of life. Absence of sound indicates death. There is no better Guru or guide than Shabd. If a wayfarer happens to lose his path in a jungle during night, then, hearing a sound from a distance, he can, without the assistance of anybody, reach the habitation or place from where the sound is coming.

SATSANG—Association with and service of Sant Sat Guru, listening to His discourses attentively, and gazing at Him with love and yearning, constitute external Satsang. To ruminate upon the words or discourses of Sant Sat Guru, and, in accordance with His initiation, to listen internally to the Dhun of Shabd with mind and Surat, to perform Dhyán (contemplation) of His form and Sumiran (repetition) of the True Name mentally, constitute internal Satsang. Satsang, internal as well as external, is necessary for attaining salvation. External Satsang is necessary

for the removal of doubts and delusions, and for gaining spiritual bliss and engendering love and affection. Internal Satsang has to be continued till the Jíva (Surat) is in the body.

TRUE LOVE--One should have sincere longing and yearning for दर्शन darshan of the Supreme Being, and real fear of pain and suffering of recurrent births and deaths in the world. There is no harm if the longing and fear are feeble. By the Satsang and the grace of Sant Sat Guru or Sádh Guru, and also by internal spiritual practices, these will go on increasing day by day, and love will be engendered.

(30) Jíva has descended to the Pind (body) along the current of Shabd or Surat, and, at the time of death, returns along the same current. This current is linked with the purely spiritual region or the Real Supreme Reservoir. That Reservoir is the Supreme Creator and Father of the entire creation. If there is no association with this current, nor any knowledge of it, any activity, in the name of religion, for the attainment of redemption, would

be a delusion and ritual observance. Such an activity can never lead to true redemption. He who desires his salvation, should get initiated by Sants, and adopt Sat Purush Radhasoami as his इष्ट Isht (or goal) and commence his return journey along this current. One day he will attain complete salvation and reach his original home.

(31) Those who are entangled in external activities such as pilgrimage, fast, idol-worship and mere reading religious books without acting upon them, or in such internal activities as repetition of holy names, contemplation and meditation at any of the lower centres or ganglia, for example at the navel and the heart, or who sing hymns of prayer and praise and think of the formless God, will also not attain true and complete redemption nor reach the region of Sants or be completely free from the cycle of recurrent births and deaths. They will, of course, get the reward for their good acts. But the region of Sants cannot be attained, which is beyond Pind and Brahmánd, without the grace of Sant Sat Guru and performance of Abhyas according to His instructions. For this reason, true freedom from birth and death and from the domain of Kal and Maya will not be obtained.

(32) According to Sants as well as other extant religions the human body represents in miniature

the whole of the Universe called Brahmánd. Whatever creation is there in Brahmánd, is represented in the human body. The seat of Surat, the regions of Átmá (soul) and Parmátmá (God), Brahm, Pár-Brahm, and also the Region of the Supreme Being are all represented in the human body. By the practice of Surat Shabd Yoga and the grace of Radhasoami Dayal, all these regions can be witnessed by a practitioner on his way to Nij Dham (Original Abode).

(33) Surat is the greatest and the most important essence in the human body. As stated above, it is an अंश ansha (ray, emanation, particle) of Sat Purush Radhasoami. This ansha or Surat should adopt the इष्ट Isht of the true Supreme Father, i.e., make a firm determination to reach His august abode, and, catching hold of the current of Shabd, should start proceeding towards the goal. Slowly and gradually, it will get detached from the body and the world internally, and begin to acquire the attributes and qualities pertinent to higher regions. The impure desires created in the company of mind and senses and worldly people, will gradually be eradicated and Surat will attain purification, and, one day, get admittance to the Original Home and have darshan of the Supreme Father.

(34) There are several stages on the way to Nij Dhám (Original Abode). The Shabd of every

stage or region is different. Accordingly Surat will go on ascending higher and higher by catching hold of one Shabd after another.

(35) RADHASOAMI is the Name of the Supreme Being. The power and efficacy of this Name are indescribable. It is the True and Real Name of the Supreme Being, which, He Himself has graciously revealed in these times. It is explained below :—

(i) स्वामी SOÁMÍ is the आदि शब्द Ádi Shabd (Prime Sound) and राधा RÁDHÁ the आदि सुरत Ádi Surat (Prime Spirit). When the Supreme Being manifested Himself, He produced the शब्द Shabd (Word) स्वामी SOÁMÍ. Thus SOÁMÍ is the Supreme Being. The sound or current which emanated from that Shabd is the आदि सुरत Ádi Surat. These two are the Lord or Master of the entire Creation. Up to Sat Lok, at every stage, where the Current halted and brought forth creation, there was Shabd. Its current descended and brought forth another creation in the like manner. That शब्द Shabd and धार Dhár (Current) may be called राधास्वामी RÁDHÁSOÁMÍ. But the real region of this Nám (Name) is the highest region, which is infinite,

indescribable, unfathomble and without beginning and end. Radhasoami is alone called अनामी पुरुष Anámí Purush.

(ii) RÁDHÁ is the name of the lover and SOÁMÍ is the name of the Beloved.

(iii) SOÁMÍ is like the water of the Ocean and RÁDHÁ a wave of that ocean. Just as there is no difference between the water of the ocean and its wave, similarly there is no difference between Rádhá and Soámí. Thus Surat and Shabd and Radhasoami Nám are similar. Surat is धुन Dhun (resonance, or sub-tone of Shabd) or धार Dhár (current) which issued from Shabd and Soami is the Shabd.

(36) Great importance is attached to love in Radhasoami Faith. This is a path of love and devotion, in which progress is made and maintained by true humility and love in the Holy Feet of the Supreme Being Radhasoami. Accordingly, there can be no accord between this religion and the traditional religions. It has been said :—

The religion of lovers is unique and distinct from all other religions. Their goal is the Supreme Being Himself.

The religion of lovers is distinct from all other religions in the sense that in their religion only the Supreme Being is worshipped. In true love, there is none but the True Beloved and Supreme Being; there is no room for another. Therefore, only those persons will accept this religion, who realising the transitory nature of their stay here, have real fear of death and of the pain and pleasure of the world, and are truely desirous of meeting the Supreme Being in His abode from whence Surat originally came down. Such sincere seekers of the Supreme Being will gladly and enthusiastically accept this religion and they alone will get satisfaction and joy by reading and listening to the scriptures of this religion.

(37) With regard to karam (actions) according to this religion, suffice it to say that such acts are considered good, charitable and meritorious as are prompted without any self-interest and give comfort and happiness and are beneficial to others. Those acts are sinful which cause harm and injury to others and are prompted by self-interest or the interest of one's dear and near ones. What one does not like for oneself, one should not deem right for others. In short, one should do to others as one desires others to do to one. An act, by which one gets nearness to the Holy Feet of the Supreme Being day by day, is virtuous, and, an act by which one gets farther away from the Supreme Being, is vicious. It

is the attachment for the world and its objects and association with the worldly people that causes remoteness from the Supreme Being.

(38) Sant Mat (religion of Sants) holds the doctrine of transmigration of soul, i.e., re-birth or assumption of some sort of body after death. As long as Surat does not reach the Original Abode, it will remain tied to some form of body or the other in higher or lower regions. As it descended, it went on assuming covers after covers, which constitute its body. Therefore, until these covers are removed by performing spiritual practices of Sant Mat, it will remain encased in some sort of body, coarse or subtle or subtler. Every cover or body has its own qualities or attributes, some ordinary and others extraordinary. Inevitably Surat has to exhibit the attributes of the particular body in which it is seated. These attributes cannot be given up without the grace and mercy of Sant Sat Guru, and without engendering love for the Holy Feet and performance of the Abhyas (practice) of Surat Shabd Yoga, by which Surat goes on relinquishing lower regions, and ascending to higher ones.

(39) Those persons will not like Sant Mat, who are slaves of traditional and customary religious observances and rituals, who are hankering after acquiring learning, name and fame and reputation,

who have made reading and explaining religious books as a profession, who have donned religious garments for earning a livelihood and sight-seeing, or who are in doubt about the existence of the Supreme Being. Such persons are really lovers of the world, and keep company with worldly people only. They care more for the conventions and traditions of the world. Whatever respect they appear to have for the Supreme Being is in accordance with the established and prescribed practices of the olden times.

(40) Below are given a few questions, which will stimulate inquiry in those who are desirous of true redemption and everlasting bliss. Their answers are also given in accordance with Sant Mat, which is the most sublime religion.

(41) **Q. 1. Who am I ?**

Ans. You are Surat, Jíva or Rooh.

Q. 2. Wherefrom have I come ?

Ans. You have come from the Holy Feet of Sat Purush Radhasoami, i.e., from the highest spiritual region of the Supreme Being.

Q. 3. Whose ansha (particle) am I ?

Ans. You are an अंश ansha of the Supreme Being Sat Purush Radhasoami.

Q. 4. Where will I go ?

Ans. If you engender true love and faith in Sat Purush Radhasoami, and perform the spiritual practices taught by Him, you will attain Sat Lok and become immortal. You will get supreme and everlasting bliss and happiness. On the other hand, if you are engrossed in the pleasures of the world and become slave to your mind and senses, you will descend to lower regions, the regions of the eightyfour currents.

Q. 5. Who is the Supreme Being and Creator ?

Ans. Sat Purush Radhasoami is the Supreme Being and Creator.

Q. 6. Where is He and how can He be met ?

Ans. The Region of the Supreme Being is Dayál Desh, which is beyond the spheres of Kál (mind) and Máyá (matter), and the way to that region lies within. His दर्शन darshan can be had by the practice of Surat Shabd Yoga.

Q. 7. What should I do and what good will it hold ?

Ans. You should take सरन saran (refuge) of Sant Sat Guru, engender love in the Holy Feet, adopt Sat Purush Radhasoami as your इष्ट Isht (goal), develop faith in Him, and devote yourself to the performance of the practice of Surat Shabd Yoga as much and as best as you can. By the grace of Sant Sat Guru, you will secure admittance to Nij Desh (Original Abode) one day, and then, you will be free from births and deaths and pains and pleasures due to the assumption of bodies, and will be the recipient of everlasting bliss. In this way, Surat, which is immortal and imperishable, will return to the Holy Feet of the Supreme Being Sat Purush Radhasoami and will enjoy the everlasting bliss of that Region. Except this, there is no method by which one can reach that Region. If, on the other hand, you continue to work only for obtaining the pleasures of this world, you will always have to undergo the sufferings of recurrent births and deaths, and the pleasures and pains of the bodies and the world, and you will never have दर्शन darshan of the Supreme Being, nor will you reach the निज घर Nij Ghar (Original Home).

(42) A few Shabds of previous Mahátmás are given below as testimony.

KABÍR SÁHEB

Shabd 1

There nectar is dripping and filling up the lake, and celestial Shabd is resounding. There an over-flowing river dries up the ocean ! How can it be described ? (1)

There are neither the moon, the sun and the stars; nor is there night. (2)

Harp, flute and guitar are being played. Melodious sound of Ráraṅkár is audible. (3)

There is illumination of millions of lights or flames. It is raining but not water. (4)

Shiva, Brahmá, Vishnu, Indra and Sárdá only make guess as to what He is. (5)

The ten incarnations of Brahm instinctively sing sweet praises of Him. (6)

Kabír says that these secrets are known to some rare ones only. (7)

Those who know the secrets will not again come to the region of Kal, the unjust and cruel. (8)

Shabd 2

Only some rare devout devotee will know about My Abode. The Vedas and other heavenly books have no clue to it. It is indescribable. (1)

There is no distinction of caste, sect or race, nor are there any religious practices, rites or observances. (2)

There without water it rains heavily and it is neither sweet nor brackish. (3)

In Sunn, fiddle and guitar are audible. (4)

There without clouds flashes of lightening are seen and there is light without the sun. (5)

There pearls are strung without eyes and melodious sounds are produced without throat. (6)

If one secures access there, one will have darshan of Brahm. What lies beyond is अगम agam and अपार apár (infinite and inaccessible). (7)

Kabír says that that is His residence. It is known only to devout devotees. (8)

PALTÚ SÁHEB

Shabd 3

I tell you of the beginning and the end, which I have seen with my own eyes. The path is unknown to all. But he who follows a Sant will get across Trikuti. (1)

He will be given a clear cut description of the path by which he will reach the inaccessible city (region). (2)

On the left is the moon, on the right is the sun. In between is सुखमन Sukhmana current. Surat has to flow along it. (3)

Sohang Sohang is resounding in सुन्न Sunn (चैतन्य मंडल Chaitanya Mandal, spirit-sphere). That is the source of Shabd. (4)

Beyond the three states of wakefulness, dream and sound sleep (जाग्रत Jágrit, स्वप्न Swapna and सुषुप्ति Sushupti), is the fourth state of तुरिया Turiyá, the region of which is above the third Til in Sahas-dal-kanwal. He who has access there is an awakened adept. He is in a state of समाधि Samadhi (absorption). (5)

Those who have not attained the status of a Jogi, are either on the इंगला Inglá (current on the

left) or on the पिंगला Pinglá (current on the right). (6)

Sat Guru does not descend below the third Til or the sixth Chakra, which is the limit or boundary of Pind Desh. The चेला chelá (disciple) who follows Sat Guru, crosses the limit, i.e., crosses Pind and secures ingress to Brahmánd and beyond. (7)

By mental repetition of the Holy Word (a preliminary mode of Surat Shabd Yoga), dualism, i.e., the plane of the two eyes will be crossed. Thereafter, अनुभव anubhava (intuition) will be awakened, and Surat (spirit) will go on relinquishing mind and matter, and will ultimately leave them. (8)

Sat Lok is the twelfth lotus. (Trikuti being the eighth lotus, Sunn the ninth, Mahá-sunn the tenth and Bhanwarguphá the eleventh). Sat Lok is beyond and distinct from the four regions (Sahas-dal-kanwal, Trikuti, Sunn and Bhanwargupha). (9)

Paltú says that Sat Lok is the region of pure spirit. Only a devotee of Sat Guru will get admittance to it. (10)

DÚLAN DÁS

Shabd 4

Following the path of Sat Guru, I saw the august mansion of the beloved Lord. (1)

Shabd is the lock, Shabd is the key, and Shabd the chain. (2)

Shabd is the mantle, Shabd is the bedding and Shabd the bright coloured garment. (3)

Soami Himself is Shabd Swarúp (embodiment of Shabd). I place my head at His Feet. (4)

Dúlan Dás enjoins on you the worship of जगजीवन Jag-jívan (the giver of life, the Supreme Being). Fire of His spirituality will burn the ego. (5)

JAG-JÍVAN SÁHEB

Shabd 5

He who has been hit by अनहद शब्द Anhad Shabd which is निर्गुन नाम Nirguna Nám (devoid of or beyond three Gunas) and निरवान Nirván (ब्रह्म पद Brahm Pad), meditates upon रारंकार Rárankár and seeks शिखर Shikhar (Sunn). (1 - 2)

He who is absorbed in अजपा जाप Ajapá-jáp, i.e., in the internal Shabd, beholds ज्योति Jyoti (flame) in गगन Gagan (sky). He hears the melodious flute in the middle, the fiddle and violin on the left, and bell and conch on the right. In short, various sounds coming from various invisible regions above are audible to him. (3 - 5)

It is a unique story of the Indescribable. I have not learnt anything else. (6)

संत जग जीवन Sant Jag-jívan (the giver of life) says that controlling and purifying the body, mind and प्राण Prán one should mingle with Satnám Sat Purush. (7)

CHARAN DAS

Shabd 6

Since the time I heard the resounding of अनहद शब्द Anhad Shabd, my mind has become tame, senses wearied out, and desires extinguished. (1)

On hearing the unalloyed and true Shabd, the currents from the eyes turned up, and I have gained control and mastery over the body. (2)

Every pore of my body is now blissful. Laziness has been easily overcome. (3)

I am immersed in Shabd and am intoxicated in its bliss. (4)

I have shaken off shakcles of rituals and observances. My sufferings and difficulties have ended. (5)

I have thrown off the cloak of self or ego. I have become unmindful of the world and its opinion. How can then the five evils torment me? I have given up pleasures of the world, and cast off worldly learning and knowledge. (6 - 7)

After relinquishing all or getting detached from all, what remains is the दास dás (devotee) absorbed in the bliss of the Holy Feet. So says सुख देव Sukh-deo (the conferer of happiness). (8)

It is only a fortunate one who rises to शिखर Shikhar (Sunn) and attains the state of absorption. (9)

NÁNAK SÁHEB

Shabd 7

He, indeed, is Sat Guru and truly wise who can

show Nij Ghar (Real Home), i.e., the purely spiritual region, to his disciple who is confined to his घर ghar (body). Five Shabds are resounding within everyone, which point to the five higher regions. (1)

You, who are located in a lower region (Pind) should perform Dhyán (contemplation) of Joyti; which is in Brahmánd and is very wonderful. (2)

Shabd is resounding there. That is the seat of निरंजन Niranjan, the sovereign and the creator. (3)

Merging yourself in the सुखमन Sukhmana and hearing its melody, look forward for सुन्न मंडल Sunn Mandal. (4)

The experiences gained and the spectacles witnessed within, cannot be expressed in words. (5)

When you turn over the कँवल kanwal (lotus, Sahas-dal-kanwal), i.e., go beyond and collect अमृत amrit (nectar), your mind will give up wandering. It will become steady and merge in अजपा जाप Ajapá-jáp or अनहद शब्द Anhad Shabd. (6-7)

All the companions (mind, senses, etc.) will be left on the way, in the intermediate regions. Gurumukh (Surat) will get ingress to निज घर (Real Home, Original Abode). (8)

Nanak says that he is ready to become his disciple who seeks Shabd and secures entrance to this घर Ghar (Home, Abode). (9)

DÍN DÁS

Shabd 8

Whom may I disclose this wonderful secret, O daer me? One night my Surat rose to the high heavens above. (1)

I heard loud thunder in Gagan and suddenly all was light within. (2)

Thereafter, every day it happened so. Wonderful scenes and sports were witnessed. (3)

I began to hear different धुन Dhuns (Sounds). मुरली Murli and बीन bín (flute and harp) were very melodious and sweet. (4)

When I went beyond the region of mind and Kal, i. e., when I crossed the third Til, I saw the city of सुन्न Sunn (चैतन्य मंडल Chaitanya Mandal, spiritualised sky). (5)

I saw the dazzling flame (Jyoti) there. And, then, I saw Brahmand. (6)

दीन दास Dín Dás (the humble devotee) says, "By the grace and kindness of the magnanimous and generous Guru, I saw the spiritual world." (7)

I feel happy and smiling on gazing at my Beloved who is handsome and unique. (8)

TULSÍ SÁHEB

Shabd 9

An ascetic who establishes contact with Shabd is truly a Sádh. After crossing Sunn and Mahá-sunn he hears the Shabd of Sat Lok. (1)

When the Surat-disciple meets the Shabd-guru, the path will be traversed. (2)

The disciple sees within himself the आकाश Ákásh (sky) which is like an inverted well, and merges his Surat in it. (3)

He hears the Shabd resounding in Gagan and breaks open the sky., i. e., penetrates it. (4)

He bathes where the गंगा Gangá, the जमुना Jamuná and the सरस्वती Saraswatí meet, which constitute त्रिवेणी Trivení. (5)

The region of Sunn or Daswán Dwár cannot be attained by Yoga and Gyán. (6)

On getting the दुरबीन durbeen (telescope) from Sat Purush, the devotee arrives at the destination. (7)

The drop merges in the Ocean and becomes one with IT. (8)

DÁDÚ SÁHEB

Shabd 10

Sants alone have the knowledge of अनामी पुरुष Anámí Purush (The Nameless Being) who is wondrous, indescribable and omniscient. There are nine lac (hundred thousand) lotuses in the two eyes or Pind (below the third Til). The twelfth कँवल kanwal (lotus) is the residence of Saheb, Soami, Sat Purush. (1)

Surat attains purification, and rises up like a flash of lightning and making a roaring sound, takes its seat at the lotus high up in the sky. (2)

That abode or region is inaccessible and invisible where Surat is Shabd and Shabd is Surat. (3)

I cannot describe the pleasure of meeting the beloved Lord. It is like the thrill of joy experienced by a bride on meeting the bridegroom. (4)

It is not attainable by Yoga, Gyán, etc. It is an indescribable story. (5)

There is neither the sun or the moon, nor air or water. How can I describe that state ? (6)

It is neither सुन्न Sunn, nor गगन Gagan; nor earth, nor stars. अल्लाह् Alláh (God), रब Rab (Lord of the Universe) and राम Rám (Incarnation of ब्रह्म Brahm) have no access there, (7)

How can I describe it ? It is indescribable. It is known to Sants only. (8)

Neither the Vedas, nor the ascetics who don religious garments, know this secret. Then, how can anybody testify to what I say ? (9)

The merciful दादू Dádú says that eyes reflect the inner spiritual status. Looking at the eyes of Sants, Surat bows in thankful homage. (10)

I am beloved of the Lord; and the Lord is my beloved. We live together at one place. (11)

My Surat has seen the unfathomable ocean, the source of all. It is known to rare ones. (12)

DARIYÁ SÁHEB

Shabd 11

Dariya Saheb says that the impenetrable shutters of the mansion of the Lord have been opened to him. Lightning flashes as Surat penetrates. (1)

The veil of clouds over the moon is removed and the frightful darkness vanishes. (2)

When love, affection and yearning are engendered in Surat, it beholds the moon-light. (3)

Surat moves about happily in the firmament and opens the gate of Banknal. (4)

Like a spider throwing out threads from its mouth, Surat ascends on the bow and rises up like a current. (5)

I meet my beloved Lord the way a stream of water joins the river. (6)

The form of my beloved Lord is formless and invisible, having neither beginning nor end, neither this side nor that side. (7)

Dariya Saheb says that when he renounces the world and all that pertains to it, he is able to cross the ocean of existence. (8)

SOOR DÁS

Shabd 12

The Surat of Soor Das secures ingress to a region where the melodious flute is audible. He reaches नभ Nabh (sky, celestial region) where अनहद शब्द Anhad Shabd is resounding. As he hears it, the rust of impurity of the mind-mirror is removed. He drinks अमृत amrit (nectar). (1-2)

His Surat knows the Truth and merges in the संत पद Sant Pad (region of Sants). (3)

The variegated spectacles are to be seen within. Pind and Brahmand are also within (the human microcosm). (4)

Breaking open the firmament, his Surat soars high up like an अललपक्ष Alalpksh[1]. It turns back and merges in itself, i. e., Surat appears in its pure form. In other words, it reaches the region of अक्षर पुरुष Akshar Purush. (5)

It goes still higher up, beyond Akshar Purush, and has दर्शन darshan (vision) of निःअक्षर Nih-akshar

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1. A fabulous bird. It is said that it lays eggs in the sky, but the young birdling that comes out in the course of descent, flies up without touching the ground.

before whose splendour and grandeur millions of Krishnas feel ashamed. (6)

Soor Das has realized the Truth, which is invisible and formless. (7)

He has found the abode of Sat Guru high up in the celestial region. The drop has merged in the ocean; the Surat has merged in its Source. (8)

NÁBHÁJÍ

Shabd 13

नाभाजी Nábhájí says, I play in the नभ Nabh (sky) and move about happily in the कँवल kanwal (Sahas-dal-kanwal). I cleanse the mind and the eye-mirror. Kal feels ashamed. (1)

Above the lotus of two petals, i.e., above the third Til, lightning is flashing every moment, and the Jyoti (flame) is visible. (2)

Beyond अंड And, my Surat sees the beautiful सुन्न Sunn, which is the essence of the creation below. (3)

Surat rushes to the fortress and merges in Shabd. (4)

These are esoteric spectacles which cannot be described, nor do they compare with anything else. The stream has merged in the ocean. (5)

In the ocean, water and its wave are one and the same. Similarly, गुरू Guru and चेला Chela (disciple) are one. (6)

I have subdued my mind and gladly taken Guru's प्रसाद prashád (sanctified food), which is difficult to get and which opened my inner eye. What I saw, has made me happy beyond description. (7-8)

BHÍKHÁJÍ

Shabd 14

Bhíkhájí says, Kal will devour all, but I am safe, I have no fear. I have seen genesis and dissolution of creation. The Supreme Creator and Being is beyond and distinct from these. (1)

Brahmá, Vishnu, Mehádeo and Nárad Muni could not save themselves. (2)

There is a distillery in between Pind and Brahmand, but they could not taste the nectar of pure spirit. (3)

Surat cleanses itself of all impurities in Mansarovar reservoir and has a dip in the Triveni. (4)

I bend the bow of Surat and reach Trikuti. From there, I shoot an arraw in the direction of Daswán Dwár, and kill Kal outright. (5-6)

I have met Guru and the Supreme Being who are अनन्त anant (infinite). They have shown me the Ocean. (7)

I have attained Ádi Ghar (Original Home) which is अधर adhar (self-existent, not resting upon any prop or support). I am freed from the clutches of Jama (Kal). (8)

QUESTIONS AND ANSWERS

Q. 1 What is religion or faith ?

Ans. The mode of practice by which Surat (spirit) can return to its Source, is called religion or faith.

Q. 2 Why is it necessary for Surat to return to its Source ?

Ans. Surat is not entirely happy in this world. Besides recurrent births and deaths, it has to suffer a lot of pains and pleasures of body, family and the world. If, however, it turns a little towards its Source or Reservoir, it will be saved from many troubles and will begin to obtain great pleasures independently. These pleasures are experienced on the way. As for the bliss and joy of the Source or Reservoir they are indescribable and infinite. Inspite of the fact that people are constantly engaged in all sorts of efforts to get pleasure, they do not succeed in securing independent and

lasting happiness. But, if they start on their homeward journey, they will, by a little effort, get such bliss and joy as cannot be compared with any worldly pleasures. When people spend their whole life toiling hard for the bodily comforts, which are transitory, it is proper and necessary for them to pay due attention to and adopt measures for securing everlasting bliss and joy which can be obtained by a little effort.

Q. 3. Is there only one path or more of returning to the Source ? If more than one, are they all equally pleasurable ? Is the destination of all of them one and the same, or do the different paths lead to different goals ?

Ans. The final goal or the highest abode is one and only one, and the path leading to it is also one. But there are many stages on the way. Wherever one halted, one considered that region or stage as the final and ultimate end and preached the same to one's followers. This is the reason why there are so many religions. But there is certain similarity between all, inasmuch as all went upwards,

because the road is one and the rules and regulations of proceeding are also the same. But there are degrees and grades in the pleasure of each and every stage or region on the way. Until and unless a perfect Guru, called Sant Sat Guru, is met, the secrets of the highest abode cannot be known. The higher a stage or region, the greater is its bliss or joy. As Surat (spirit) rises it will get more and more bliss and joy.

Q. 4. There are various religions in the world at present, such as, Hinduism, Islam, Christianity, Jainism, Buddhism and others, and their innumerable branches or sub-sects. Are their activities — so-called religious activities — right ? Will their followers attain the respective destinations of their faith ?

Ans. It is regrettable that the adherents of all these religions do not follow the path which leads to the source. Most of them even do not know that path. A perusal of the books of these religions shows that their founders adopted the straight and true path and reached the region of त्रिलोकी नाथ

Trilokínáth (the Lord of the three loks or worlds), i.e., ईश्वर Ishwar, खुदा Khudá or God, or the region of व्यापक चैतन्य Vyápak Chaitanya[1]. There is mention, at some places in their books, of that path and the method of spiritual practices. But, at present, there would hardly be found a person who may be performing these practices. The generality is ignorant of them. What they are engaged in are the following activities, which they take to be परमार्थी Parmárthi or religious.

(1) Recitation of नाम Nám with tongue or breath, without having knowledge of the whereabouts of the नामी Námí (Deity) and his धाम Dhám (abode).

(2) Intellectual discourses and discussions about God or the formless Creator, in which Gyánís (sophists, philosophers) and Vedantis (followers of Vadánt) indulge at present, without application to the performance of spiritual practices for attaining these regions or stages.

1. The region below Sahas-dal-kanwal.

(3) Bringing under control the physical body, mind and senses forcibly and by doing penances, without applying the mind lovingly to the Holy Feet of the Supreme Being, and getting initiated in the mode of internal or spiritual practices.

(4) Outward worship, such as pilgrimage, idol-worship, visiting holy places of olden times, paying homage to the relics of previous Mahátmás and worship of their books, not caring to know about the region of their access or reach and the mode or method of attaining the same, nor having the wish to practise it.

(5) Giving alms, or reciting and listening to the बानी Bání (compositions) without trying to understand their meaning, and, even if understood, not to act upon the precepts.

(6) Celebrating feasts, doing charitable acts, and exhibiting joy

> or observing mourning, on days fixed by the Deities or Mahátmás of old, or at times at which they performed some great deeds, without understanding the internal or spiritual significance of those acts and performances.

These activities will, of course, bear fruit of meritorious acts, and some purification of mind will also be achieved, but the secrets of the Supreme Being and His august abode and the way to it and the method of traversing the path cannot be known nor a desire to know it can be created in the mind. When these things are not there, there can be no release from the world and its bondages, nor can there be freedom from recurrent births and deaths. In short, redemption and salvation cannot be attained. It can better be understood or appreciated by him who carefully examines the condition of the followers of all these religions or who himself performs these activities. It is not a matter for argumentation or controversy. Whatever pleasure is available in these acts is very meagre and of a very low

order, and perishable. Attainment of the Highest Abode or some high region and its bliss and joy is not possible through these activities and practices.

Q 5. Where is the highest abode ? What path leads to it ? How many stages or regions are on the way ?

Ans. The highest abode and the path to it lie within the human body. All religions have declared that the human frame is the miniature of the entire creation; whatever is in the universe outside is in the body. They are called microcosm and macrocosm. Yoga Shastra speaks of six chakras or ganglia and the seventh stage of Sahas-dal-Kanwal as the goal. Mohammedans have also spoken of seven stages. But Sants have disclosed seven other higher regions above these seven. Out of the seven higher regions, only two were known to Yogeshwars. The remaining five stages or regions have been revealed by Sants in Kali Yuga. In brief, there are three grand divisions. In the first grand division, there is pure चैतन्य Chaitanya (spirit), in the second there is admixture of spirit with the ब्रह्माँडी Brahmándí or

निज मन Naj Mana (higher mind) and pure Maya (matter), whereas in the third region, besides spirit, there are coarse mind and impure matter. Every grand division has many sub-divisions. The current of spirit has descended from the first grand division to Brahmánd and then to Pind, from where it has diffused outside through the sense organs and got tied to many forms and objects. Now, the salvation of Surat, that is, its return to निज घर Nij Ghar (original abode), is possible only when it takes to Shabd and starts homeward journey along the sound current within. How Surat descends into the Pind (body) and gradually spreads out in the world is clearly visible on observing a newly born child. Similarly, its (Surat's) withdrawal and recession upward towards the brain can be plainly seen in the state of swoon and at the time of death. The path of Surat's coming down and going up is through the brain in this body.

Q. 6. How can one catch hold of the current of Surat, also called the current of life or spirit, and climb along it ?

Ans. The current of Surat is the current of अमृत amrit (nectar) and of light and Shabd (sound). It is also called नाद Nád, (sound), आवाजे गैब Áwaz-i-ghaib (sound from the Invisible) or the Word. In the beginning, the Supreme Being manifested Himself as Shabd (sound). The current of this very sound has come down, halting at various stages and evolving creation after creation. All animate beings including man owe their life to this current. Creation at every stage is functioning because of this current. Shabd (sound) is the real creator. It is called Shabd-Brahm in the Vedas and कलामे इलाही "Kalám-i-Iláhí" (the Word of God) and कुदरत "Qudrat" (Omnipotence) in the Persian language. In the English language it is said, "In the beginning was the Word, and the Word was with God, and the Word was God". It is obvious that there is nothing like sound to show the way or to take one to one's destination. For instance, if on a dark night when the sky is overcast with clouds and there is no light of any sort such as the moon, the stars or

the lightning, nor a torch, one loses one's way in a forest, one can reach a place of habitation at a distance of a mile or two by following the sound of men or animals coming from there. In the same way, he who wants to repair to the august mansion of the Supreme Being should catch hold of the spirit or sound current present within and proceed along it. The Shabd of every region is different. The details of Shabds as to which Shabd would take one to a particular region can be learnt from Guru who has knowledge of these secrets and who is Himself a practitioner of Shabd Yoga. These Shabds are incessantly resounding within everybody. No living being is devoid of Shabd. Chaitanaya (spirit) has the same form as Shabd. Man is also called a "speaking entity". He also has the form of speech or sound. The effect and power of Shabd of every region are different. What Sants call Nám is Shabd. They have declared that, in this Yuga (Kali Yuga), salvation cannot be attained without Guru and Nám. The Vedas,

the Bible and the religious books of Muslims also bear testimony to it.

Q. 7. Is there any difference between the internal Shabd resounding in घट 'ghat' (inner recesses) and the बैखरी शब्द Baikhari Shabd, i.e., speech ?

Ans. Yes, there is difference between the two, and there are degrees or grades in घट 'ghat' also. The Shabd resounding incessantly in घट 'ghat' in regions above the eyes, without the help of tongue, is called ध्वन्यात्मक शब्द Dhwanyátmak Shabd. The Baikhari Shabd is called वर्णात्मक Varnátmak. It is written and spoken. It originates from the ganglion at the navel, where it is called परावानी Párábaní, passes through the ganglia at the heart and the throat, where it is called पश्यंति Pashyanti and मध्यमा Madhyamá respectively, and comes out of the mouth. The power and effect of this Shabd are observed daily. The administration of states and kingdoms and the entire functioning of the world are carried on with the help of this Shabd. It possesses such powers as to make one laugh, weep, quarrel,

sumibssive, happy or antagonistic in a moment. When a Shabd emanating from lower and coarser planes is endowed with so much powers, how immense must be the power of the Shabd issuing from higher, purer and subtler planes ? These very Shabds are performing the entire functioning of the three worlds and of the regions above them. There are two घट 'ghats'; one the lower, from the thighs to the neck, and other the higher, from the neck to the top of the head. These घट 'ghats' are placed together like two pitchers joined by their mouths. The secrets and details of the 'lower ghat' were known to all the revealed religions, but the complete secrets and details of the 'upper ghat' were known to Sants only. Radhasoami Dayal, in His extreme grace and mercy on Jivas, has incarnated as Sant Sat Guru and revealed these secrets and details in the present times.

Q. 8. Does that Shabd do any good which appears to be emanating after midnight from the direction of the sky and which some people hear in seclusion ?

Ans. By listening to this Shabd the attention or the current of Surat will flow outward. No spiritual benefit can be derived from such a practice, except that the mind may become steady for a while and, in consequence, some bliss may be felt for the time being. But this state can be attained by listening attentively to all external sounds. For instance, music, instrumental and vocal, affords pleasure. But this pleasure is outward and dependent; it is not internal and independent. In परमार्थ Parmárth (spiritual regeneration) some people take help, in the beginning, even from the external Shabds in order to make their mind steady. But the elevation of mind and Surat to the Source or Origin is not possible without the help of internal Shabds of higher regions. In the religious books of the Mohammedans, it is said that the Prophet ascended to the sky riding on his horse बुराक Burak. In esoteric technicalities, it means that the spirit of the Prophet rose along the electric current of the third or material division of creation, i.e., along the current of Shabd (sound), for all light and spirituality are from Shabd.

Q. 9. Some people say that Shabd is the गुण 'Guna' (property) of आकाश Akash (sky). What does it mean ?

Ans. This means that Shabd is the life of आकाश Ákásh (sky, ether). गुण 'Guna' means essence or life and one who possesses that गुण 'Guna' is called गुणी 'Guní'. In brief, Shabd vivifies the चिदाकाश Chidákásh[1]. All religions admit that in the beginning the manifestation of the Supreme Spirit or Reservoir took place in the form of Shabd. It follows that Shabd is the vivifier and creator of all. Those who take गुण 'Guna' to mean 'quality' are not correct.

Q. 10. It is clear from the above that there is no method other than Surat Shabd Yoga for purifying and steadying mind and Surat and for elevating them to higher regions. True salvation can be attained only by means of this Yoga. But in olden times people practised Pranayam and conquered the six Chakras (ganglia). What were the advantages of that practice ?

1. Subtle Akash. That which is beyond the sixth centre and below Sahas-dal-kanwal.

Ans. In point of fact, true salvation is not possible by any other method than Surat Shabd Yoga. The object of those who practised Pranayam for conquering the six Chakras was also to raise the spirit and mind. With the help of Pranayam (breath exercises), Surat and mind can rise upto the sixth Chakra, for the current of Shabd is present in the interior of Pran (breath current) and vivifies it. But their elevation beyond the six Chakras is not possible without taking recourse to Shabd Yoga, because the Prán (breath current) merges in the Chidákásh from where it has issued. Moreover, the practice of Pránáyám is very difficult and its observances and abstinences are also very difficult. It is difficult for a householder to practise this Abhyás, and it is also not easy for recluses to practise it properly, because there is risk of contracting some dreadful disease, resulting in death, in some cases, due to the slightest breach of any of the observances and abstinences. Therefore, this Abhyas (practice) is absolutely forbidden at the present time. This is the reason why a

true and perfect Abhyásí (practitioner) of Pranayam is rarely met at present. In the past, Jivas were endowed with strength, and Abhyásí Gurus could also be found here and there. In their company, those who had sincerely and truly renounced the world, could perform this Abhyas to some extent. But, at present, people are of very weak constitution, their life span is very short and their Vairágya (renunciation) is also not strong and keen. For this reason, the Abhyas of Pranayam cannot at all be performed by the people of this age. When Sants, who are the denizens of the Original Abode and are one with the Supreme Being, saw the way to salvation thus blocked, they, in their grace and mercy, came here and promulgated the easy mode of Surat Shabd Yoga. This Abhyas can be easily performed by a lad as well as by an old man without difficulty. Women can also perform it. And if love and faith can be engendered in the Feet of the Supreme Being, anybody, by daily devoting some time to this Abhyas, can see for himself that he is on the way to

salvation. By studying the books of the Faith intelligently and performing this Abhyas for some time, he will be able to gauge the status and position of all religions, and will notice progress in his understanding and knowledge and the exaltation of his spirit, attained by the practice of Surat Shabd Yoga.

Q. 11. Mahatmas and Acharyas of almost all religions have stressed the importance of NAM. They have said that salvation can be attained only through Guru and NAM. Therefore, kindly explain the secret of NAM and the method of its Abhyas (practice), as far as it can be given out.

Ans. By NÁM, Sants mean Dhwanyátmak and Varnátmak Shabd. Dhwanyátmak Nám is that Shabd which is resounding in higher regions, such as Brahmánd and beyond; and Varnátmak is that which can be written and spoken. Nám is of two kinds; जाती Zátí or असली Aslí (original and real), and the other सिफ़ाती Sifátí or कृत्रिम Kritrim (acquired and adopted). कृत्रिम नाम Kritrim Nám is that name which has been given on account of some action or performance.

So, when that action or performance is over or the medium or body, through which that action or performance came to be exhibited, disappears, that name also disappears. असली Aslí (real) नाम Nam is that name which exists for all time. It is not the name of a being having body or form. It is the name of that पद Pad (Region) which envelops, maintains and sustains the entire Creation below it. For example त्रिलोकी नाथ Trilokínáth (Lord of the three worlds) is a सिफ़ाती Sifati and कृत्रिम नाम Kritrim Nam, while OM is the ज़ाती Zátí and असली नाम Aslí Nam of that पद Pad or Region which is the creator of the three worlds. If the Sumiran (repetition) of the real Nam is performed in accordance with the method of Sants with mind and attention, its effect will be visible soon. The Sumiran of Kritrim Nam will show only a little good. If the mind continues to be unsteady and the secrets of the नाम Nam and नामी Námí (the Deity whose Nam it is) are not known, then, such a Sumiran will do no good at all. Aslí (real) Nam of the Supreme Being or the Highest Pad

(Region or Abode) is RÁDHÁSOÁMÍ. The power and efficacy of this Nam are beyond description. Whoever performs Sumiran (practice of repetition) of this august Nam methodically, can realize how powerful and efficacious this Nam is.

SOÁMÍ is the Ádi Shabd (Prime Shabd), from whom emanated the current of Shabd in the beginning. RÁDHÁ is the Ádi Surat (Prime Spirit) or Dhun or Sound, which, emanating from the Ádi Shabd, descended below. In this way, both SOÁMÍ and RÁDHÁ are one in the Ádi Pad (Original Abode). There is no difference between Shabd and its resonance. But, when the current descended below, they appeared to be two. On the same pattern, at every subsequent stage, Shabd manifested itself and its current or Dhun or resonance descended below. Stage by stage, it came down and halted in Pind and spread out in the whole body. Whoever, placing his trust and taking refuge in this Nám (Name, Word), performs, internal Sumiran and Dhyán, can revert from here along this current,

and go on crossing one Shabd, and merging in the next higher one. This Abhyás (practice) is called Surat Shabd Yoga. By the recitation of Varnátmak Nám, purification of mind and withdrawal of the spirit-current can be attained. But the elevation of the mind and Surat (spirit) is possible by the practice of Dhwanyátmak Nám alone.

For the performance of this Abhyás, one should have recourse to the four essentials, viz., (1) नाम Nám, (2) रूप Roop, (3) लीला Leelá or sound, and (4) धाम Dhám. It is imperative to be acquainted with the असली aslí or real Nám of the इष्ट Isht or the Beloved, His स्थान sthán (abode) and स्वरूप swarúp (form), and the sound reverberating in His abode. If these essentials are lacking, there will be no joy in performing Abhyás, nor will the दर्शन darshan of the Beloved be had. Those who are engaged in जप Japa or सुमिरन Sumiran of Nám now a days, are ignorant of the above four requirements, and, moreover, the Nám they have adopted is कृत्रिम Kritrim. For this reason, they can reap very little or no benefit at

all, even if they utter or repeat Nám millions of times and perform Abhyás for years. The Abhyás (internal practice) of Dhwanyátmak Nám cannot be performed without getting initiated by and receiving help and assistance from an Abhyásí Guru. The mode of Sumiran of Varnátmak Nám can also be learnt from a perfect or Abhyásí Guru. It is for this reason that all religions have laid emphasis on Guru and Shabd or Nám. It is obvious that without taking recourse to these two, viz., Guru and Shabd or Nám, attainment of salvation is not possible in any way. By perfect Guru is meant Sant Sat Guru or Sádh Guru. By an Abhyásí is meant His Satsangí or devotee. For the successful performance of this Abhyas, it is necessary to have some longing and yearning for the दर्शन darshan of the Supreme Being, desire for the true welfare of the soul, and fear of recurrent births and deaths. This longing or yearning or desire is called अनुराग Anurág and प्रेम Prem (love) and भक्ति Bhakti (devotion). It will be observed that even in the worldly sphere, nothing can be achieved if there is no desire,

love or fear. Then, how can परमार्थ Parmarth (spiritual regeneration) which is most important and necessary, be attained without love or devotion or fear of the Supreme Being ?

Q. 12. Although there is no doubt about the existence of the Supreme Being, yet it will be appreciated if a brief statement is made in support of this truth.

Ans. The proof of the existence of the Supreme Being can be given by a number of arguments and explanations. But here it is briefly stated that this Jíva (sentient entity) is a small अंश ansha (particle or ray) of the Supreme Lord or the highest and biggest and original Sun. It descends in the form of a drop, from the head of the father and takes location in the womb of the mother. When the body is fully formed, it (Surat, spirit) comes down from Brahmand which is in the head, and takes its seat in the body. On getting training here, great powers, understanding and intelligence manifest themselves. All the spectacles of the world, art, skill, learning and knowledge

have been invented and the work of government of states and kingdoms and the administration and management of the countless Jívas are carried on by this अंश ansha (particle or ray). The reservoir of all pleasures and happiness is also this अंश ansha. When there is so much power, energy and bliss in this अंश ansha or ray, how much more power, energy and bliss should there be in that Reservoir or Sun from which this अंश ansha (particle, ray) has emanated, viz., the ब्रह्म पद Brahm Pad (the region of Brahm), which itself is a bigger अंश of Sat Purush Radhasoami. Then, what must be the immense power, energy and bliss of the real RESERVOIR or the highest and biggest and original SUN, viz., SAT PURUSH RADHASOAMI ! There is a vast Reservoir of the entire Creation from where have issued the rays or currents which are performing the various functions of the creation. This RESERVOIR or the highest and biggest and original SUN is known as the Supreme Being. The intermediate reservoir or sun, the source or origin of the creation of the

three worlds, is Brahm and Pár-Brahm. If these reservoirs had not existed, the अंश anshas, currents and rays would not have come into being. Both the reservoirs and suns are present in this Pind (body), rather the entire Creation is represented in this Pind (body). Whoever wants to see the Supreme Being, can meet Him in his own घट 'ghat' (body). All efforts to find Him outside will prove futile. Nobody ever met Him outside, nor can He be met outside. He is hidden in this Pind like butter in milk and fire in wood. As butter cannot be obtained without churning the milk, in the same way, without performing Abhyas (spiritual practices), दर्शन darshan of the Supreme Being cannot be had. Except Surat Shabd Yoga, there is no other Abhyas by which Surat can easily separate itself from the body, mind and senses, and go homeward and reach the Holy Feet of the Supreme Being.

Q. 13. Are Sat Purush Radhasoami Pad, ब्रह्म पद Brahm Pad and other regions represented in human microcosm and those in the

macrocosm, one and the same ? Or is there difference between the regions inside and the regions outside ?

Ans. The पद Pads or regions in the घट 'ghat' or inside are miniature representations while those outside are great and whole. But there is no difference between the two. It is with reference to the human body which is an epitome of the entire Creation that the regions have been spoken of as small and big or miniature and great and whole. Otherwise, both are one; and the way to higher regions is in the घट 'ghat' (inside). The sky and the air in a house appear to be spreading along the dimensions of the house. But, in reality, the sky and the air inside the house are not separate and distinct from the outside sky and air. Both are one. In a house of a number of storeys, the sky and the air appear to be limited by the dimensions of each storey, but they spread out in the vast and limitless expanse. Inside, they are bounded by the dimensions of the house, otherwise they are boundless

and limitless. Inside and outside they are same. From the highest storey, they may be described as inside as well as outside. Similar is the case of the सुरत चैतन्य Surat Chaitanya (spirit) inside the body. That essence is same inside and outside. The way to unite with it lies in the घट 'ghat' (body). Because of the admixture of Maya (matter), there are several stages, which cannot be traversed from outside. But by catching hold of the current coming in the घट 'ghat' (body) from the above, one can easily reach the highest stage or region

Q. 14. The goal of the so-called Vedantis and Gyanis is Brahm Pad (the region of Brahm). They consider Brahm as omnipresent, and do not assign any particular region to him. But according to Your Graciousness, Brahm, Sat Purush and Radhasoami have particular abodes of their own, and at the same time in their respective spheres, they are also omnipresent and all-pervading. How are then the two statements to be reconciled ? Can one attain the region of व्यापक चैतन्य Vyapak Chaitanya (all-

pervading spirituality, below Sahas-dal-kanwal), by adopting it as one's guide ?

Ans. It is true that the goal of Vedant is Brahm Pad. Brahm is all-pervading or omnipresent, just as the sun is all-pervading, i.e., present everywhere in its own sphere by means of its rays of light and heat. But the real sun has one particular abode, that is, it is in the sky. In the same way, the diffused spirituality or the light or the force-currents of the Brahm-Sun pervade in the three worlds, but the ब्रह्म पद Brahm Pad has one particular abode also. These people did not get the दर्शन darshan (vision) of Brahm. They were simply contented with the adoption of Brahm in his diffused form. But, in the olden times, true Yogeshwars performed Yoga Abhyas and got darshan (vision) of the Brahm Pad. They said that the attainment of मुक्ति Mukti (redemption) was possible only through the उपासना Upásná (service, worship) of the Brahm Pad, so that until and unless the darshan of Brahm is had in his own particular abode by performing devotion to him, true Gyan

(enlightenment), i.e., the attainment of Laksh Swarúp, the formless Brahm, cannot be had. On gaining access to the Brahm Pad, the Abhyasi (practitioner) of Yoga will see that the light or spirituality of Brahm is all-pervading. Thus what the Yogeshwars of the olden times said was correct. But the statement of the present day Vedántís and Gyánís is bookish. They never had, nor can they have दर्शन darshan of the व्यापक चैतन्य Vyapak Chaitanya without Abhyas (spiritual practice). It is on the strength of their learning and intellect that these people speak of Brahm as all-pervading. But they will achieve nothing by mere talk. Without having दर्शन darshan, their habits and condition will not change, nor can they get the bliss of Brahm Pad. This is evident from their condition. Although they call Brahm as सच्चिदानन्द स्वरूप Sachchidánand[1] Swarúp and consider themselves to be perfect Gyaní and Brahm Swarúp (of the form of Brahm), they did not get even so much bliss that they could

1. One who is enternal, conscious and blissful.

curb the fickleness of their mind, and stay at one place to enjoy the bliss of that Brahm. They are always engrossed in reading and reciting books or roaming about in fairs and shows from place to place. Have they not experienced even so much bliss of that Brahm, as a householder gets in his family life and in the pursuit of his occupation that he does not leave them and go anywhere unless necessary? These Vedántís and Gyánís, on the other hand, wander hither and thither and are slaves of their mind and senses. The reason is that they read the writings of Yogeshwars of old and begin to consider themselves to be learned. They make no distinction between hearsay and knowledge. They take it for granted that they are Brahm. They discard the fear of transmigration, hell and the result of good and bad deeds. They see no necessity of making endeavours for reaching Brahm Pad. As they regard themselves as Brahm, who else can there be whom they should call Brahm and make endeavours to see? The Vedánt Shástra has prescribed four साधन

Sádhans (practices), viz., (1) वैराग्य Vairágya (detachment), (2) विवेक Vivek (discrimination between good and bad), (3) षट सम्पति Khat Sampati (six qualifications), and (4) मुमोक्षता Mumokshtá (desire for emancipation), for the attainment of Gyán (enlightenment). But the present day Vedántís and Gyánís do not care at all to accomplish these Sadhans. How can then they be true Gyánís ? They themselves have strayed away from the right path and misguide others whom they teach their Vachak Gyan (book knowledge, sophistry). Apart from this, nobody can attain the region of Vyapak Chaitanya by adopting it as guide. Moreover, this Vyapak Chaitanya (diffused spirituality) cannot be pure, because it pervades and spreads everywhere in holy as well as unholy places and objects, and is concealed in subtle and coarse covers of Maya (matter). These covers cannot be removed without practising internal Abhyas of Surat Shabd Yoga. But these Váchak Gyánís practise no Abhyas except studying books and cogitating upon them. It

is not possible to remove the covers of Maya by intellect and learning. The Vyapak Chaitanya pervading in this Lok (world, region) is mixed up with, and concealed in, the covers of Maya (matter). Nobody can remove these covers from outside. But if by performing Abhyas (internal practice) in one's own घट 'ghat' (body), one can translate and elevate one's Surat (spirit) to the region of Brahm, one can have दर्शन darshan of real ब्रह्म पद Brahm Pad and become free from the covers of mind and matter. If, on the other hand, one holds that Brahm pervades everywhere and there is no need to raise one's Surat, one will remain stuck to where one, at present, is, i.e., to the region of Maya. One will not attain purification and elevation, nor will one be released from the cycle of recurrent births and deaths. For this reason the ज्ञान मत Gyan Mat (Vedant philosophy) as is prevalent these days, is deceptive, in as-much as it prevents Jivas from making spiritual endeavours and engendering love, faith and fear of the True Creator and Supreme Being. Becoming thus fearless, they unhesitatingly engage

themselves in activities prompted by their mind, and indulge in the pleasures and objects of pleasures of the world, if they happen to get them. Thus in accordance with the words of Sants and Sadhs, they are doomed to hell.

Q. 15. Is the Supreme Being omnipresent or has He some particular abode of His own ?

Ans. The Supreme Being Radhasoami Dayal has His particular abode which is the highest and independent of all. By independent is meant that that region is not resting on any support or prop. It exists by itself and is boundless, indescribable and unfathomable. Up to Sat Lok, i.e., in Dayal Desh, it is His own form (Swarúp), i.e., in Dayal Desh He is in full manifestation. Below Sat Lok, in Kal Desh and Maya Desh, pervades Niranjan who has emanated from Sat Purush. This Niranjan is the अंश ansha (emanation) of Sat Purush. The sun is in its own particular abode and is also present everywhere by means of its rays. In the same way, Brahm is present everywhere in Trilokí (the three

worlds). Brahm is another name of Niranjan. An Abhyásí should be familiar and well acquainted with the details of all the regions, otherwise elevation of Surat and admittance into the highest region will not be effected.

Q. 16. Sant is the incarnation of Sat Purnsh. Please explain how, on assuming human body, Sat Purush can still retain His omnipotence and omniscience ?

Ans. It is correct that Sant Sat Guru is the incarnation of Sat Purush, and He alone can be a true and perfect Guru. None else can be a perfect Guru, Sat Guru or Sant. He who has access to Sat Lok is Sant Sat Guru. He who has access upto Sunn or Daswán Dwár of Sants, is Sádh Guru. And he is called a Satsangí who, getting initiated by Sant Sat Guru, is sincerely engaged in Abhyás under His grace and kindness, and is daily progressing onwards. He is about to gain the status of Sádh. By associating with such a Satsangí also, love for Sant Sat Guru, i.e., Sat Purush Radhasoami, will be engendered in one's heart, and one will get spiritual

pleasure and bliss, if one performs Abhyás. Such a Satsangí is internally connected with Sat Purush Radhasoami and is His darling and favourite. If anybody gets initiation from him, sincerely adopts the इष्ट Isht of Sat Purush Radhasoami, practises Abhyás with love, and attends Satsang with alertness, he will also be the recipient of grace and kindness of Sat Purush Radhasoami, and he will daily make progress in his Abhyás, and his task will also be accomplished along with that Satsangí.

The Nij Rúps (true and real forms) of Radhasoami, Sat Purush Dayal, Brahm and Pár Brahm are formless. However, in Brahm, Maya is present in seed form. But there is no Maya at all in Sat Purush Radhasoami Dhám. There is only Chaitanya (spirit), i.e., Prem (Love) alone. When Sants reach the abode of Sat Purush in Sat Lok, they become one with Sat Purush, who is सिंध स्वरूप Sindh Swarúp (ocean-like form). When a current or an अंश ansha comes down, it vivifies the regions below. In this way, a wave

or current is coming from there to the plane or region of the eyes in Pind. That wave or current is constantly and at all times connected with Sat Purush-Sat Lok.This is as if Sat Purush Himself is present in human form, because the current of that Abhyási Sant, which was जीव रूप Jíva-rúp (like other Jivas) previously, has now changed. On reaching Sat Lok and meeting Sat Purush, that current has become सत रूप Sat-rúp (the same form as of Sat Purush). When that current comes down to a lower plane, because of its direct connection with the ocean, there is no difference between Sat Purush and Sant. At the time of flow of a tide, a wave goes miles away from the ocean through a river, but, all the time, it remains one with the ocean. There is no difference between that wave and the ocean. The current of the river, mixing up with the ocean, disappears in it, and, in its place, a wave of the ocean begins to flow in the river. In the same way, those who reach Sat Lok by performing Abhyas, become one with Sat Purush. So long as they are

in human body, they act and behave like Jíva, but their mind and Surat, having attained extreme purification, have free access to and enjoy the bliss of higher regions. (Against this, the internal apertures of ordinary Jivas are closed).

Q. 17. Some people attend Satsang for a long time, but no perceptible change is noticed in them. They do not seem to have imbibed the colour of Satsang. Why so ?

Ans. The reason is that although they attend Satsang, they have no keen and fervent desire for meeting the Lord or for the welfare of their soul. They do not listen to discourses attentively, nor do they have a mind to act upon them and detach their mind and senses from the world and its objects. They are, therefore, enamoured of the world. The importance of Parmarth and Sant Sat Guru does not sway their mind, nor is love engendered or yearning created in them. But, this does not matter. If they continue to attend Satsang regularly, their yearning

for Parmarth will gradually become stronger and purer, and their love and affection will be enhanced. Their condition will change, and the value of the world will gradually decrease in their mind. There should be no haste in this matter, because all Jívas are not of equal fitness. The love of those who have keen yearning and have renounced the objects of the world to some extent, will increase quickly, and their condition will also change accordingly. Persons of lesser yearning and renunciation, will progress slowly; one day their condition will also change.

Q. 18. What rules of conduct are to be observed by a practitioner of Surat Shabd Yoga ?

Ans. (1) He should earn his living by his own exertions. But those who have renounced the world and do not earn their living, may accept food and clothing, if offered out of love. They should, however, perform twice as much service and devotion, as an ordinary house-holder does.

(2) He should reduce his food and sleep by one-fourth or one-third of what he is used to.

(3) He should not meddle in the affairs of the world, unless he is personally concerned. He should reduce his association and attachment with the worldly people to the minimum.

(4) He should not crave for immoderate gratification of the senses. Whatever pleasures are available to him, he should indulge in them only to a limited and necessary extent. As regards recluses, they should be content with ordinary food and clothing. They should not ask for more.

(5) He should not allow his mind to go astray while practising Bhajan. He should go on enhancing his love and faith in the Holy Feet of Radhasoami Dayal.

(6) He should always have awe and reverence for Sat Purush

Radhasoami and try to secure internal cleanliness and purity.

(7) He should not bear envy and enmity towards anybody.

(8) He should not covet anybody's property, wife or belongings. He should not take but what is due to him.

(9) He should develop reliance in and remembrance of his Master, Sat Purush Radhasoami. He should not be attached to worldy people and worldly objects.

(10) He should not waste his time in useless talks, actions and thoughts.

(11) He should devote himself, as much and as best as he can, to Bhajan, Sumiran, Dhyán and reading of holy books.

(12) Whenever he gets an opportunity to attend Satsang, he should consider it a boon and should hear the discourses carefully and attentively and try his utmost to act up to them.

(13) He should always keep watch over his mind and inclinations and try to curb evil desires and evil thoughts.

(14) He should always associate with true and sincere devotees and religious people and increase affection for them. He should serve and try to please them.

(15) He should not take delicious and rich food everyday.

(16) He should totally give up animal diet and intoxicants.

(17) He should not wear very costly and gaudy dresses. He should avoid show in all his actions and pursuits.

(18) He should not trouble anybody to gain his own end.

(19) As far as possible, he should render help to all.

(20) He should beware of the snares of मन Mana (mind) and माया Maya

(matter) and should not allow himself to be duped by them.

All these are the attributes of a true and sincere Parmárthí and devotee. They are contained in a nut-shell in the Shabd (hymn) of "Commandments" given below. One should act up to them as far as possible.

COMMANDMENTS

Arise and awake, my dear. I say this for thy good. (1)

Search for the perfect Guru (Guide). I say this for thy good. (2)

Look for the Guru who is absorbed in Shabd. I say this for thy good. (3)

Serve that Guru. I say this for thy good. (4)

Drink His charnámrit (the wash of His Feet). I say this for thy good. (5)

Partake of His prashad (food sanctified by His touch or tasting). I say this for thy good. (6)

Perform His आरती Arti. I say this for thy good. (7)

Sacrifice thy body and mind to Him. I say this for thy good. (8)

Follow His precepts. I say this for thy good.(9)

Secure His pleasure. I say this for thy good. (10)

Perform भजन Bhajan every day regularly. I say this for thy good. (11)

Have compassion for all living beings. I say this for thy good. (12)

Injure none. I say this for thy good. (13)

Pass not sarcastic remarks. I say this for thy good. (14)

Utter not harsh words. I say this for thy good. (15)

Make all happy. I say this for thy good. (16)

Drink deep of the nectar of the Holy Name. I say this for thy good. (17)

Cultivate tolerance and forgiveness. I say this for thy good. (18)

Be contented, discreet and thoughtful. I say this for thy good. (19)

Give up licentiousness and anger. I say this for thy good. (20)

Repel greed and attachment. I say this for thy good. (21)

Be humble and unassuming. I say this for thy good. (22)

Engender love for Sants. I say this for thy good. (23)

Do not eat much. I say this for thy good. (24)

Keep awake during Satsang. I say this for thy good. (25)

Shun name and fame. I say this for thy good. (26)

Annihilate desires for sensual pleasures. I say this for thy good. (27)

Acquire equanimity and self-restraint. I say this for thy good. (28)

Do not give up devotion and renunciation. I say this for thy good. (29)

Contemplate the Form of Guru. I say this for thy good. (30)

Utter nothing but the Name of Guru. I say this for thy good. (31)

Praise Guru day in and day out. I say this for thy good. (32)

Enhance your love for Guru. I say this for thy good. (33)

Pilgrimages and idol-worship are delusions. I say this for thy good. (34)

Forget that thou belongest to a high caste or clan. I say this for thy good. (35)

Adhere not to the past ones. I say this for thy good. (36)

Follow the Guru of the time. I say this for thy good. (37)

Guru's Feet are the place of pilgrimage. I say this for thy good. (38)

Service to Guru is real fast. I say this for thy good. (39)

Guru's teachings constitute true knowledge. I say this for thy good. (40)

All other knowledge is hypocrisy. I say this for thy good. (41)

Give up slavish adherence to traditions and observances. I say this for thy good. (42)

Act up to Guru's words. I say this for thy good. (43)

Do not follow ज्ञान मार्ग Gyán-márg. I say this for thy good. (44)

Hold fast to the path of devotion. I say this for thy good. (45)

Follow the path of Surat Shabd. I say this for thy good. (46)

Raise thy Surat to the third Til. I say this for thy good, (47)

Then proceed to त्रिकुटी Trikuti. I say this for thy good. (48)

Enter the tenth aperture, viz., सुन्न Sunn. I say this for thy good. (49)

Come up to भँवर गुफा Bhanwarguphá. I say this for thy good. (50)

Effect entrance into Sat Lok. I say this for thy good. (51)

Attain Alakh and Agam. I say this for thy good. (52)

Contemplate the Holy Name RADHASOAMI. I say this for thy good. (53)

Give up all wanderings and entanglements. I say this for thy good. (54)

Stick tenaciously to Guru. I say this for thy good. (55)

Q. 19. Are the miracles of Mahatmas of olden times given in their books true or not ?

Ans. The miracles, which have been given in the books, are, in fact, the accounts of internal elevation of Mahátmás, Yogís and Yogeshwars by means of Pránáyám, and the description of the regions they passed through or the difficulties they faced, or the souls they met on the way. These are all correct. But, people, who read those books, generally consider all these miracles as performed outwardly. This is not correct, because neither those regions exist outside in the world nor were those acts performed outwardly. That is why, no account of any such acts of any Mahátmá has been given in the books of history. No one showed any such miracles outside. Of course, some such acts might have been

shown by someone sometimes as healing a disease or consoling a grief-stricken person or foretelling some future event or happening or softening a ferocious beast or feeding out of a small quantity of food to a large number of persons. But, other descriptions which have been given in the books are internal. To suppose that such acts were actually performed by the Mahátmás cannot be accepted by human intellect. But those who are simpletons bring faith in such things and consider them as evidence of the greatness of their religion. Those who are endowed with some intelligence do not believe in them at all, and consider those as fools who believe in such things. Rather they consider such books as teeming with exaggerations and wrong statements, written in order to create faith in the minds of foolish people. They believe that such stories were concocted after the passing away of those Mahátmas. The intellectuals and the learned are devoid of the ability to understand the

internal and spiritual significance of the miracles which have been purposely written in a way as gives an impression of their having occurred outside. But, the fact is that the miracles described in the books were not shown by any Mahátmá externally. Although they were competent to do so, such miracles were never performed by them. If they had done so, the people of their time would have brought faith in them and would not have quarrelled with them and disputed their teachings till the very last.

It should now be noted that the powers of Sants are very great, and they show them to their devotees internally every day, rather of higher order than those described in the books referred to above. They can show still greater powers which are all internal spectacles and every Abhyásí (practitioner) will see them in the course of the elevation of his Surat internally, and he will meet Kál, Karam, Máyá and its Gunas in the way. Some time he will avoid them

and at other time he will fight and conquer them.

Q. 20. What time will an Abhyasi of Surat Shabd Yoga take to secure access to higher regions ?

Ans. No time limit can be prescribed for it. One is said to have secured access to higher region if one enjoys bliss internally and hears Shabd (sound) clearly. But the attainment of this state depends upon the keenness of one's longing and yearning. It takes ten to twelve or fifteen years to acquire worldly learning and knowledge, and even then one does not get mastery over the subject one studies. Fifteen to twenty years are taken in learning the ways of the world. In the same way, time will be required for giving up worldly habits and adopting pious and religious ones. But in Parmárth, if the love and renunciation of an Abhyásí are keen and strong, and he devotes enough time to the daily Abhyás and Satsang, and gives very little time to worldly matters and wranglings, then, in a short time, say, four or five years, he will be able to

achieve at least this much that he will have full faith in the greatness of Sant Mat and its teachings and he will internally secure so much bliss and contentment that no doubt will be left in his mind about his eventual true redemption. He will get bliss in his daily Abhyás proportionately to the time he devotes and the attention he pays to it. He will continue this Abhyás easily and lovingly, and will be able to curb his mind and senses to some extent. Then he himself will be able to know how much time will be required to have access to a certain region, and he will gradually get necessary strength to enable him to make endeavours for as much progress as he desires.

Q. 21. By what tests can Sant Sat Guru be recognised ?

Ans. Firstly, Sant Sat Guru is He who, by means of Surat Shabd Yoga, has reached Sat Lok and Radhasoami Dhám, who initiates Jívas in Shabd Márg (Surat Shabd Yoga) and who Himself is Shabd Swarúp (embodiment of Shabd)

internally, i.e., He is the Supreme Being Himself. This is the real test of recognition. But nobody can recognise Him by this test, unless he is himself a practitioner of the Surat Shabd Yoga and knows the secrets of Shabd Abhyás.

Secondly, Sant Sat Guru can be recognised by a true lover who is imbued with the love and yearning for the Supreme Being. When he comes before Sat Guru and hears His discourses charged with love and yearning and revelation of the secrets of higher regions, he will experience instantaneous withdrawal and exaltation of his mind and Surat within himself, and will get so much bliss internally, that he will then and there begin to love Him. The countenance of Sant Sat Guru will appear to him very captivating and lovely.

Thirdly, He will be recognised by a true seeker whose heart is overflowing with a burning desire to meet Sat Guru. He attends Satsang wherever available, and makes enquiries. In this frame of

mind, when he comes before Sat Guru, he desires to get his doubts and difficulties removed and questions answered, he wants to be enlightened about the true and real Creator and His abode. When Sat Guru discloses His secrets and gives correct answers, the true seeker will instantaneously be satisfied. Sant Sat Guru speaks from His personal and direct knowledge. He has the power to explain things according to a seeker's ability and fitness. Whereas the so-called Parmarthís or religious men of the world are intellectuals and academical theologians. They speak from hearsay. It is beyond the capacity of the learned and the intellectuals to know or describe the secrets and mysteries of the true Creator and His powers. On hearing the discourses of Sant Sat Guru, a true seeker will at once come to have faith and belief that He will accomplish his task and that he will get what he has been seeking. None else knows those secrets and mysteries.

Fourthly, there are those whose understanding is poor, and who have made no enquiries, nor can they do so

correctly, but who have love and yearning in their hearts. They, on having दर्शन darshan and listening to the discourses of Sant Sat Guru and observing the condition of true devotees in His Satsang, will immediately gain some recognition and will begin to love and have faith in the Holy Feet. As their love increases they will get bliss and joy and proofs of the eminence, grace and mercy of Sant Sat Guru.

Fifthly, Sant Sat Guru can be recognised by His outward living and behaviour. This requires His company for some time. By hearing His discourses, one will improve one's understanding day by day. One will have occasions to watch His daily living, speech and behaviour. By attending Satsang and engaging in Sewá (service), and observing the condition of other loving and sincere seekers and Satsangís, one's love and faith will also increase day by day and one will also one day turn into a true and perfect devotee.

Sixthly, Sant Sat Guru may be

recognised by relying on the statements of others in whom one has faith. One may attend Satsang and perform Bhajan, and thus gain recognition internally and externally. One may thus engender love and faith in Him.

Seventhly, Sant Sat Guru Himself bestows His recognition on the fitted and deserving Jívas. This is immediate and goes on developing day by day. It enhances the love and faith of a devotee.

Eighthly, it all depends on love and faith. One may be possessed of great intellect and learning. One may have understood the principles and secrets and mysteries of the Faith. But one does not possess requisite love and yearning for the Supreme Being. Progress of such a one will be slow. On the other hand, if one has keen and fervent love and yearning, but not much of intellect and learning, one will make rapid progress and will reach the destination earlier than those who possess intellect and learning; for the love and faith of such a one will go on

increasing by receiving proofs of grace and mercy internally in Abhyás and at other times. For this reason the progress of such a person will be very quick.

Q. 22. The attributes of RADHASOAMI Nam may please be described in detail so as to show clearly whether this is the Name of the Supreme Being or of the August Founder of the Radhasoami Faith.

Ans. In fact, RADHASOAMI is the Name of the Supreme Being and the Param Dhám (Highest Region) which is beyond Sat Lok, Alakh Lok and Agam Lok, and is the beginning and end of the entire Creation, and has no beginning and end. This Holy Name and Region have, in the present time, been revealed by Sant Sat Guru Radhasoami Maharaj. Param Purush Púran Dhaní[1], Supreme Being and Supreme Lord or God are synonyms of this Name. As regards the sanctity, greatness and efficacy of this Name, it will be internally realized at the time of Abhyás (performance of the spiritual practices).

1. The Most Supreme and the Most Perfect Being.

As there are grades in an educational institution and the student who has attained a certain standard, such as B. A. or M. A. degree, is known as B. A. or M. A., similarly there are grades in Parmarth, and an Abhyásí who secures access to a particular region or stage, for example, the region of Parmátmá, Pár Brahm Parmeshwar, Sat Purush or Radhasoami, is known by the corresponding name or appellation. Thus Mahatma, Yogeshwar or Sadh Guru, and Sant Sat Guru or Sat Purush and Radhasoami are the names and appellations respectively of those who have access to the abodes or regions of Parmatma and Par Brahm Parmeshwar and Sat Lok and Radhasoami Dham.

As Radhasoami Saheb, the August Founder of this Faith, incarnated from Radhasoami Dhám, and, in His grace and mercy, revealed the secrets and mysteries of that Dhám (Abode, Region), i.e., of the stages beyond Sat Lok, He was known by the appellation of RADHASOAMI, and there is no difference between Him and the Supreme Being. In the same way, there

is no difference between a Mahátmá and Parmátmá, and between Par Brahm Parmeshwar and Yogeshwar or Sadh Guru. It has been said in Sanskrit that one who knows Brahm is Brahm, i.e., one who secures access to Brahm Pad (the region of Brahm) becomes Brahm himself. In Arabic, it is said that whoever has attained the status of a Fakir has become God himself, i.e., he who attains the highest degree in asceticism, becomes God.

Incarnating as a human being, the Supreme Being Himself disclosed His Name and Region, and, in His grace and mercy, steered the boat of Jivas across the ocean of existence, i.e., the world, by the help of this Name, RADHASOAMI, and this is the Name of the Highest Region and its Deity, the Supreme Being. He, who fixes Radhasoami Dham as his goal and practises Sumiran and Dhyan of RADHASOAMI, will reach Dhur Pad (Highest Region) and become immortal and will be the recipient of supreme and everlasting bliss and happiness. If, however, one performs Sumiran and

Dhyan of the name of any of the regions below Sat Lok, one will only reach that region of which it is the name, provided one performs Abhyas under the direction of a perfect guru of that region; but one will not reach the highest region.

Sumiran and Dhyan of RADHASOAMI Nam can be performed at every stage or region, from Sahas-dal-kanwal, the starting point of Sants, to the highest stage. The current of Radhasoami Nam is the current of life and energy of the entire Creation. This very current of Surat or life has come down, bringing forth creation after creation at various stages. Therefore, whoever performs Sumiran of this Name with sincerity and love, will soon be able to establish his connection with the current of Surat or Rooh, experience grace and mercy in the form of gradual withdrawal and ascension of his Surat upwards. He will be less subject to, or rather will be immune from, the onslaughts of Kal and Maya, i.e., no obstacle and impediments in the way will be able to check his onward progress.

Although other names are true and real, their power and efficacy are limited to their respective regions and stages. They cannot render help at every region and at all times. Nobody can, in any way and under any circumstance, go beyond the three worlds, i.e., get out of the bounds of Maya, by the help of such names as are of the regions within the sphere of Maya. This clearly shows how great and efficacious is RADHASOAMI Nam. He who is keen about his salvation, should, placing his trust and reliance on RADHASOAMI Nam, perform Sumiran of this Holy Name and Dhyan of the Supreme Being Radhasoami. Then only will he get to the परम पद Param Pad (Supreme or Highest Region), and himself see his true and perfect salvation being worked out.

IN PRAISE OF SANT SAT GURU. BENEFITS OF HIS SATSANG AND SEWÁ (SERVICE).

Implant in your heart the words of a Sant. Do not turn your face from Him. If you relish His words, whether soft or rough, they will strengthen your faith. (1)

Whether He speaks hot or cold, receive His words with joy, thereby you will escape from the hell-fire. (2)

Your understanding is very weak. Seek a perfect Sat Guru in the world. (3)

If you get a particle of true knowledge in His company, you will be able to subdue the devilish mind. (4)

A perfect Guru is like musk-bag; externally He is (as) blood like all other human beings, while within Him is the fragrance of musk. (5)

When He discloses the secrets and mysteries of घट 'ghat' (human microcosm), your Surat

(spirit) and mind will rush in rapture towards नभ Nabh (high heaven). (6)

But to seek Hari (God) in stone (idol) will be as futile as a blind man's looking into a mirror. (7)

Do not proceed within without Guru because this journey is full of woe and danger. (8)

If Guru's protection be not with a person, Kal and karam will beguile him. (9)

Come, therefore, under the protection of Sat Guru; the objective will not be achieved through a false guru. (10)

Sat Guru casts his shadow on the earth like a mountain. His Surat soars high. (11)

Though your mind be hard as a rock or marble, it will become a jewal in contact with Guru. (12)

A few hours' company of Guru is better than a hundred years' worship. (13)

If you want to see the Supreme Being, go and sit in the presence of Guru. (14)

A perfect Guru is the Son of the Supreme Being. He is the Chosen of the Supreme Being. He is always in His presence. (15)

A perfect Guru is all-powerful, He turns back (from its course) the arrow of करम karam. (16)

A perfect Guru hears the Shabd (Word) of the Supreme Being. Take His words to be true. (17)

If you are a traveller of the inner (spiritual) path, seek a perfect Guide (Guru), whether He is a Hindu or Musalman, an Arab or a Turk. (18)

Do not look at His figure or colour, look at His purpose and intention, love and faith. (19)

True lovers of the Supreme Being are friendly to both Hindus and Mohammedans. While two Hindus will not be friends, if they indulge in the activities of the mind. (20)

The Divine Sun has veiled Himself in Man. (21)

The laughing pomegranate makes the garden laughing (gay and blooming). Companionship with the Perfect makes you perfect. (22)

The Sewak (servant) of the perfect Guru is

superior to all. It is nothing if he exercises authority over rulers and kings. (23)

Every moment his Surat ascends to higher regions. The Supreme Belng lays a special crown upon him. (24)

Examine the exalted status of Guru internally. Do not believe in His eminence without perceiving it. (25)

If you do not realize the presence of Guru within you, do not go forward alone. (26)

The way is blocked by Kal. His (Kal's) Shabd will lure you to great trouble. (27)

He (Kal) keeps on crying, "Hark, O Abhyásí ! Come towards me, here is the Shabd." (28)

He who listens to Kal's Shabd, will rush to his (Kal's) house to find his life lost and the road far off. Wolves and lions will devour him. (29)

The test of Kal's Shabd is that it gives rise to desires for riches, position and renown. (30)

Do not pay attention to Kal's Shabd. Then will the secrets and mysteries of the Nij

Ghar (Real Home) be revealed to you. (31)

He in whom the Divine Light is visible, is worshipped by gods and the virgins of the paradise. (32)

Behold the eyes and forehead of the Sádh. In Him dwells the refulgence and light of Sat (i. e., Sat Purush). Those who know His status can recognise Guru by looking at His eyes and forehead. (33)

Guru is the Supreme Being. His Shabd is resounding without the help of tongue. (34)

He is the physician and He is the teacher. Keep on performing the Abhyás of listening to His Nád (Shabd) internally. (35)

Give up bad company. Seek a true companion. (36)

Whoever associates with Sat Guru, imbibes the colour (love) of Sat Purush. (37)

He who associates with a false guru, goes to hell and suffers terrific agonies. (38)

Great is the status and position of a Sant. He who sacrifices his body and mind will alone know Him. (39)

A Sant does not mind a person's manners and speech. He cares for his inward feeling. (40)

The hand of Guru is the hand of the Lord. Whether apparent or hidden, it is always with all. (41)

Very long and far-reaching is His hand, and extends beyond the seven regions. (42)

If you want to keep your head intact, be meek and humble and come under the protection of Guru. (43)

Guru will protect you in every way. He will remove all disturbances of Kal. (44)

Do not accept the protection of a false guru. Be happy by surrendering yourself at the Holy Feet of Sat Guru. (45)

Those who do not associate with Sat Guru, suffer much and become subservient to Kal. (46)

Whoever comes under the protection of Sat Guru, he goes above the Sun-Brahm. (47)

If you wish to proceed on the way leading to the Supreme Being, take Guru as your guide, even though you may be adept in divination. (48)

Do your utmost not to turn your face away from Guru. Delay not in engaging yourself in Sewá (service) and Abhyás (spiritual practice). (49)

Be not complacent but always fear lest you should incur displeasure of the Lord. Discard honour and renown, put up with disgrace and disrespect, and detach yourself from the world. (50)

You will not be able to subdue the mind by your own efforts. It will die under the shadow of the perfect Guru. Therefore, come under His protection, and cling fast to Him. (51)

If you hold the Holy Feet firmly, you are under the Nij Saran (special protection) of the Supreme Being. Perceive His grace and mercy every moment and see His gracious hand upon your head. (52)

Make yourself dear to Guru. Ascending to Mansarovar, see your real form which is Surat. (53)

Put up cheerfully with the reproof, rebuke and admonition of Guru. Leave aside the flattery of the fools. (54)

You will get the wealth of Parmarth from Guru. In His company, your Surat will emerge from under the stress of mind and matter, and your whole being will become चैतन्य chaitanya. (55)

The perfect Guru is like a six-faced mirror. In Him resides and through Him sees the Supreme Being. (56)

Without Guru, no one can get Parmárth. One may try one's best but shall not reach Nij Ghar (Real Home). I have given this brief account of those who have met the Lord. (57)

The perfect Guru is like a lion who kills game. The rest live on His leavings. (58)

Be quiet and take His सरन saran (refuge). Obey His commands and cling to His Holy Feet. (59)

Take सरन saran of the perfect Guru and become perfect yourself. Do not seek companionship of the vile, otherwise you will wail in repentance. (60)

Those who bear insult and dishonour at the hands of Guru are better than those who cheerfully worship Hari (God) or regularly perform rituals and observances. (61)

God said to the prophet, "I cannot be found on the earth or in the sky or in high and low places. I do not abide on अर्श Arsh and कुर्सी Kursi (heaven and empyrean). I always live in the hearts of devotees. If you would meet Me, go and beg of them.
(62-63-64)

If you have realized the importance of Guru, you would inculcate humility and abide as dust of His Holy Feet. (65)

To look upon Guru as God is to mingle oneself into dust and efface one's self before Him (Guru). (66)

The image of the Unseen (God) reflects in him whose heart is cleansed of the values of the world. (67)

He who sees his own fault and deficiency, will make rapid progress in perfecting himself and reach the end of his journey. (68)

But that ignorant person who considers himself to be perfect, will ultimately lag behind in the path leading to the Lord. (69)

IN PRAISE OF ANHAD SHABD AND HOW TO ATTAIN IT

Put out of your ear the cotton-wool of delusion, and apply your mind and Surat to अनहद शब्द Anhad Shabd. (70)

Then, hear Shabd with the ears of Surat. Call it Shabd (Sound) or Internal Word or Voice. (71)

If I tell you briefly of the music heard within, the souls of the dead will come up from their graves. Such is the internal music and song. (72)

Listen to the internal sound attentively, but disclose not this secret to others. (73)

Bring the sky under your feet, O brave one ! Hear the Shabd coming from the higher regions. (74)

The Shabd that draws you upward, know that that sound comes from the High. (75)

While the sound that gives rise to desires (in you) is the sound of Kal, which beguiles Jivas. (76)

Lo ! this is what the Prophet said, "I hear the sound of 'Haq' every moment." (77)

Your ears are sealed and plugged, you can never hear Anhad Shabd. (78)

I always hear the sound of 'Haq'. It purifies my heart. (79)

Dig on and continue digging and making the path; and, mind ! You do not relax or be forgetful even for a moment till the last breath. (80)

The spirit entity is the Command, Secret and Particle (Emanation) of the Lord. It always speaks, without a tongue. (81)

Alas ! You are entangled in the body, and do not hear the Holy Word of the Lord. (82)

The Beloved calls you day and night. But alas ! You do not hear His call (Shabd). (83)

Everywhere is His Word. Open your ears carefully. (84)

Opening of the ear is to withdraw your attention from external sounds. (85)

That Shabd (sound) is coming from within you all the time. It is free from birth and death. (86)

The beginning and end of that Shabd are बे-हद

be-had (boundless and limitless). Hence it is called अनहद an-had (without limitation). (87)

Shabd (sound) was the first manifestation. The Creation was evolved from it afterwards.(88)

If Shabd had not manifestcd itself, there would have been no Creation. (89)

Hear that Shabd and enjoy its bliss. Forget egotism as it is the cause of suffering and punishment. (90)

How unjust it is my friend that you go out in the garden ! You yourself are not less than beautiful lotuses. Turn inside and see the flower garden within yourself. (91)

Why do you labour in vain and suffer pain in search of empty musk-bags ? Engender love in your heart for the beautiful श्याम पद Shyam Pad[1] and turn within. You will enjoy the sweet fragrance. (92)

If you had no desire for the pleasures of the

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1. Third Til, gateway to spiritual spheres.

senses, then, who would have dragged you into this inn of thieves (world) ? (93)

Your desires are the cause of pain and pleasure. Your mind itself is Kal and net. Your attachment for the world calls you to come in the cycle of 'thou' and 'I'. (94)

What have you set your eyes upon that you are becoming so negligent and careless ? Death is hovering on your head. Open your eyes and see the grave-clothes being made ready to wrap you in. (95)

From the गुरु दरबार Guru-darbár comes this call within you every moment, "Give up desire for the world, and engender love in your heart for Guru, and come Home." (96)

I am suffering from the affliction of expectation and feel restlessness for Your darshan (vision). O my Darling ! kindly take pity on me and come to me just for a moment only. (97)

Last night a confidant of Guru said to me, "I will not conceal the secrets of Guru from you". (98)

Perform acts of devotion with humility and meekness. If you are harsh to the world, the world will be harsh to you. (99)

Shabd will not be audible to you if you are devoid of love and unacquainted with the secrets of Shabd. You should, therefore, engage yourself in Abhyás and devotion, O virtuous one ! (100)

A call comes every moment, from the heavenly regions above. Why do you not listen to it ? Why are you getting lost in the world ? (101)

Whereabouts of the abode of Sat Guru are not known to any one. What is known is this much only that the sound of bell comes from there. (102)

When I witnessed the splendour and glory of the Nám of the Lord, I sacrificed my heart and soul at the Guru's Nám. The thirst of the thirsty was quenched by the current of Nám. Such is the nectar-like sweet water of Nám. (103)

There is no difference between the नाम Nám and the नामी Námí (Supreme Being). The refulgence of Nám displays the splendour of the Beloved. (104)

You will see the lovely face of the Beloved if you daily and regularly rub your heart with Nám (repetition and recitation of Nám). (105)

If your heart is imbued with the remembrance of Nám, surely you are in the company of the beloved Lord. (106)

Associate with Nám, if you want to have दर्शन darshan of the Supreme Being. Union with Nám is union with the Supreme Being. (107)

You will have ingress into the Abode of the Lord if you soar high by the support of Nám. (108)

Never get tired of Sumiran of Guru's Nám. If you engender love for Nám, you will be blessed with the love of the Lord. (109)

He, in whose Surat and mind there is love for Guru, is delightful more than the bud of a flower. (110)

Engender love for Sat Guru every moment, my friend. The apostles accomplished their task only through this. (111)

Do not think that Haq cannot be found. He is

the generous Giver. Nothing is difficult for Him. (112)

Blessed is he who gives away wealth in exchange for प्रेम Prem (love). He will soon be favoured with it. (113)

One who devastates one's dwelling, becomes the recipient of the infinite wealth of Guru's Prem (love of Guru). (114)

For worldly people is meant the kingdom of the world. For devotees it is the kingdom of God. (115)

Prem (love) can pierce the sky. Prem can shake the earth. (116)

Prem can split the ocean. Prem can grind the mountain into dust. (117)

By Prem the dead comes to life in a moment. By Prem king becomes slave. (118)

By Prem (love) bitter things become sweet. By Prem iron becomes gold. (119)

Prem can purify what is unholy. Prem can heal all pains. (120)

Prem can change a thorn into a rose flower. Prem can turn vinegar into wine. (121)

Light up the fire of Prem (love) in your heart, and burn away the anxieties of Bhajan and devotion. (122)

The religion of lovers is distinct from all religions. The इष्ट Isht of lovers is the true Supreme Being. . (123)

If a lover (a perfect man) takes infidelity, it becomes religion. His religion is the light of spirit. He is saved, and, through him, the whole world is redeemed. (124)

Love is the flame, which when kindled within one's heart, burns away all except the Beloved. (125)

When one is imbued with love, every thing is rejected. Only the beloved remains, all else drifts away. (126)

All praise to Prem (love). Thou art pure and transparent. Besides the Beloved, thou hast burnt all else. (127)

Listen O Sádh ! I tell you the ways of Bhakti (devotion). Desire nothing from the rich. (128)

How can the mysteries of the Supreme Being be

revealed to those, and how can they be redeemed whose minds are full of sensual pleasures ? (129)

Your mind is full of hundreds of desires. How can the light of the lord be reflected in it ! (130)

You want the world, and also दर्शन darshan of the Lord. This is difficult. You are ignorant. (131)

If the veil be removed from your eyes, you will feel sick and disgusted with the world. (132)

Wheu you come to know the deception of the world, you will run away from it. (133)

If you earn your bread by honest means, you will be able to apply yourself to the performance of Bhajan (spiritual practices) without difficulty. (134)

If you earn your living by right and legitimate means, you will be able to subdue your mind, O excellent one ! (135)

Cast away from your mind everything except Guru. The Beloved will then take His seat in your heart. (136)

So long as there is egoism in your mind, the Lord cannot make friends with you. (137)

When egoism disappears from your mind, you will get to the Lord and enjoy His bliss. (138)

Sacrifice yourself at the Feet of the Lord. The Merciful Lord existed when you were non-existent. Mysteries and secrets of the Lord are revealed to one who has detached oneself from the ties of body and mind. (139)

Close the eyes, ears and mouth of your body and you will perceive the resplendence of the Lord. (140)

The desire for the world blackens the mind. Beg of Guru the Guru Himself. Do not entertain any other desire. (141)

The Lord loves you far more than you love Him. But you fail to perceive it. You do not know how He showers His grace and mercy on you. (142)

A greedy person has no pangs of love. The burning of a moth is not given to a fly. (143)

Everybody cannot be fortunate enough to have the wealth of दर्शन darshan of the Lord in one life. (144)

Whether you worship an idol or fire, do come along with whatever faith you have. (145)

Your mistakes and faults shall be forgiven hundreds of times. Do not despair of mercy from the दरबार darbár of Sat Guru. (146)

This Satsang is called Radhasoami Satsag. Here initiation is given in the secrets of Radhasoami Nám. Take सरन saran (shelter) of Sat Guru, ye people given to outward activities. (147)

If you desire to obtain a benign look of Sat Guru, surrender your Surat, mind and belief to Him. (148)

Deplorable is the condition of all here. If you want to save yourself, take सरन saran (refuge) of Sat Guru. (149)

Cast off all doubts and come under the सरन saran (protection) of Sat Guru. Go on strengthening your love and faith in Him. (150)

Knock at the door of Sat Guru and sweep clean the path of His devotees. (151)

Devote yourself to Sat Guru the way a moth devotes itself to the light. Sweep the dust of His throne with your eye-lashes, (152)

In His grace and mercy, Sat Guru may give you honey. If He thinks proper He may give you poison. You should cheerfully and gratefully accept whatever He gives. You should drink it up and say, "Sat Guru be praised : my Sat Guru be praised. He shall surely redeem me from this thraldom." (153)

A SHABD FROM PREM BANI RADHASOAMI
PART 1

Salvation cannot be attained without adopting NÁM. Therefore, it is enjoined on everybody to perform Bhajan. (1)

The secret of NÁM is with Sat Guru. Seek and serve Him. Accept His discipleship. (2)

Attend His Satsang regularly and enhance love and faith in Him day by day. (3)

Getting initiated by Him into the secrets of NÁM, perform Surat Shabd Yoge. (4)

Forsake desires for worldly pleasures. Increase your love for the Holy Feet of Radhasoami. (5)

When you have attained sufficient purification, your Surat aud mind will soar high up in the नभ Nabh (Sahas-dal-kanwal) and a wonderful panorama will unfold itself to you. (6)

You will go on hearing one Shabd after another, and ultimately get to Sat Lok and rest there. (7)

You will then come to know the glory and

eminence of Sat Guru, and the importance and excellence of the human body. (8)

Your cycle of birth and death will come to an end. You will not come again to this wretched world. (9)

Praise be to my good luck that I have joined Radhasoami Satsang so easily. (10)

I daily enhance my enthusiasm and yearning and enshrine the Holy Feet of Radhasoami in my heart. (11)

I sing Árti (hymn of praises) of Sat Guru, and get the प्रसाद prashád (benediction, kindness) of Radhasoami. (12)

TRANSLATION OF SELECTED COUPLETS FROM SAR BACHAN RADHASOAMI (POETRY)

Radhasoami has come down to awaken Jívas. I pay obeisance to Him again and again. (1)

I am today favoured with a unique fortune. The दर्शन darshan of Radhasoami has nursed my mind. (2)

The perfect Sat Guru has embraced me. Radhasoami has shown me a unique spectacle. (3)

How can I describe His majestic grandeur ! I gaze at Radhasoami with my eyes wide open. (4)

Today all my tasks have been accomplished. Incessant music ringeth within me. (5)

I am so fortunate today that I place Radhasoami's Feet on my head. (6)

For crores of lives I have been in delusion, wandering in the cycle of transmigration, because I did not find Soami, the Lord. (7)

This time, my fortune took such a turn that I have come to and touched the Holy Feet of Radhasoami. (8)

I recite Radhasoami Nám from every pore and nerve of my body. Radhasoami has untied all the knots. (9)

My body is drenched in Prem. By hearing धुन dhun, I have now become precious. (10)

How can I sing His praises except by offering thanks, again and again, and repeating Radhasoami Nám every moment ? (11)

My body and mind are over-joyed as they behold Radhasoami again and again (12)

I fix my eye on the image of Soámí. I keep Him as the apple of my eye. (13)

Every moment, I behold the graceful form of Radhasoami. I offer my body and mind to Him. His Name dispels pain and suffering. (14)

I behold the रूप Rúp (Form) of Radhasoami with both my eyes. Love of Radhasoami has taken deep root in my heart. (15)

I behold Radhasoami with my eyes. I hear Radhasoami with my ears. (16)

I keep on uttering Radhasoami with all my heart. I keep on listening Radhasoami with my soul. (17)

I am alive only by gazing at the Form of Radhasoami. I drink only the nectar of the Holy Name RADHASOAMI. (18)

I have touched the Holy Feet of Radhasoami. I have kept Radhasoami within the core of my heart. (19)

Radhasoami is the magnet, I am the iron. The moment I saw the Rúp रूप (Form) of

Radhasoami I was attracted to and enamoured of Him. (20)

Radhasoami is the भृंगी bhringí, I am the insect. Radhasoami has relieved me of all pain and suffering. (21)

[When an insect is caught by the bhringi (a large black-bee), the latter stings it. The insect, giving up all struggle, bccomes passive though not dead. The bhringi then makes the insect hear its humming sound. The result is that the insect is converted into a bhringi in course of time.]

Radhasoami is the lotus, I am the भौंरा bhonrá (black-bee), mad after Him. Darshan of Radhasoami has made me bloom. (22)

The glory and grandeur of Radhasoami is strange and unique. My eyes steadfastly remain fixed on Radhasoami's lovely form. (23)

I am sustained by दर्शन darshan all the time. I sing praises of Radhasoami every moment. (24)

I cannot leave Radhasoami's sanctuary, just as fish cannot live without water. (25)

Thou art lamp and I am a moth. Over Thee I have burnt myself to ashes. (26)

Thou art भृंगी bhringi and I am the insect captivated by Thee. I have met Radhasoami, the Omniscient. (27)

Thou art sandal-wood tree and I am a snake coiled round it. In association with Thy Feet, I have attained peace and serenity. (28)

Thou art Ocean and I am a wave. From Thee I rise and in Thee I merge. (29)

Thou art the Sun and I am Thy ray. From Thee I emanate and in Thee I recede. (30)

Thou art pearl and I am a thread. Never do I forsake Thy company. (31)

Thou art the moon and I am its phases. My rise and fall depend on Thee. (32)

I am a child and Thou art my parent. Day and night I play in Thy lap. (33)

I am a fish, Thou art like a limitless sea of water. I am full of ecstasy in Thy company. (34)

I am a पपीहा papihá (bird), Thou art like a cloud of स्वांति swánti rain. I have been the recipient of all happiness so that troubles and miseries have vanished. (35)

I am a humble कुमोदिनी kumodiní (lotus flower). I pine for Thee day and night. (36)

I am on the earth and Thou shinest in the heavens above. How can I meet Thee ? (37)

I wish I may ascend and rush to Thee, with my सुरत Surat and निरत Nirat, in such a way that there may be no more separation. (38)

I am the body and Thou art the breath. There is no hope of life without Thee. (39)

Thou art cloud, I am a peacock. On seeing Thee I shout in delight. (40)

I am a बुलबुल bulbul, Thou art the garden of roses. I am a कुमरी qumrí, Thou art the tall and graceful tree. (41)

[Bulbul = (In Persia and Arabia) the Nightingale; and a certain melodious bird resembling the Nightingale; (in India) the fork-tailed shrike. Qumri = A turtle- dove; a ring dove.]

Thou art moon and I am dark night. Light and lustre I get from Thee. (42)

I am iron and Radhasoami is पारस páras. By His touch, I became fit to get entrance into निज धाम Nij Dhám (Original, Real Abode.) (43)

[Paras converts iron into gold.]

I am a snake and Thou art like a gem (embedded in the snake's head). In Thy lustre and refulgence lies all my happiness. (44)

I am a lotus and Thou art like the refulgent sun. When I see Thee, I am filled with joy. (45)

I am a lake and Thou art like a wonderful lotus. Because of Thee, I look beautiful and elegant. (46)

I am a हंस Hans and Thou art like a sea. I pick up pearls and enjoy Thy profundity. (47)

O my beloved Radhasoami ! I am a चकोर chakor bird and Thou art like the moon. (48)

I am madly in love with Thee. O my beloved Radhasoami ! (49)

Every moment I yearn for Thy दर्शन darshan, O my beloved Radhasoami ! (50)

I am lost in the rapturous bliss of Thy discourses, O my beloved Radhasoami ! (51)

O my beloved Radhasoami ! Thou art like स्वांति

swánti rain, I am an empty shell, humbly waiting to receive the rain drop. (52)

As thirst maddened पपीहा papíhá longs for स्वांति swánti rain, so do I for my beloved Radhasoami. (53)

O my beloved Radhasoami ! Thou art like a magnet and I am a hard iron, being attracted towards Thee. (54)

O my beloved Radhasoami ! I am the मृगनी mrigní (female deer) and Thou art like the music of the pipe. (55)

[A deer is enraptured on hearing the pipe, and the hunter shoots the arrow.]

O my beloved Radhasoami ! I am a fish and Thou art like water to me. (56)

My beloved Radhasoami dwells within me. Every part of my body is animated with His love. (57)

Forget I may my whole self, but I will never forget the Holy Feet of my beloved Radhasoami. (58)

O my beloved Radhasoami ! May I keep Thee hidden in the innermost corner of my heart. (59)

O my Beloved Radhasoami ! I may not be separated from Thee ; I may ever enjoy Thy company. (60)

Radhasoami has graciously come to this world in human form as Guru (Sant Sat Guru). Praised be my beloved Radhasoami. (61)

I daily sing Rádhá Rádhá.....and pray Soámí Soámí...But both Radha and Soami are one, indentified with, and merged in, each other. Rádhásoámí is my goal. (62-63)

Thanks to my Sat Guru Radhasoami, thanks to my Sat Guru Radhasoami, by whose kindness, this splendour and spectacle is shown to me. (64)

RÁDHÁ and SOÁMÍ are inseparable. I behold Your majestic form every moment. (65)

Ártí is now complete and I am at rest. I make obeisance at the Holy Feet of Rádhásoámí myriads of times. (66)